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Number 7

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

GOD REVEALED

By Gerald B. Winrod

A college professor in a middle-state admitted to me, in a conversation some months ago, that there was a possibility that I might be correct in my conclusions regarding the Deity of Christ, His Virgin Birth, the Infallibility of the Scriptures, the plan of Salvation and my whole general attitude toward Supernaturalism. However, these things were too credulous for him since his scholastic training had made him agnostic on the great, fundamental principles of the Christian religion. He professed to be an honest searcher after truth, but because science had destroyed so much of Christianity, to be true to his own convictions he had finally been forced to repudiate the Faith which he had been taught as a child and which he believed even up to the time that he had entered college as a student.

The present hour found him without chart or compass and at times he experienced a mental anguish that was distressing, to say the least. He also admitted that there frequently came a twinge at his conscience which produced a temporary sense of guilt that made him dissatisfied with the realm of doubt in which he was functioning.

In a word, he had been betrayed by a high and subtle form of demonism which was nothing short of Satan garbed in the garments of a "higher intellectualism," working as an "angel of light." He had been deceived by the philosophical naturalism so prevalent today in educational circles. The age-old conflict rages again in this enlightened hour, between **NATURALISM** and **SUPERNATURALISM**. The deepest yearning of the unregenerate human heart, and the inevitable tendency of human depravity is to dispose of God. The carnal mind, wherever you find it, in gross ignorance or in polished intellectualism, is not responsive to spiritual realities.

Paul had dealings with carnality and he was seeing clearly when he said: "The carnal mind is enmity against God; for it is not subject to the law of God." Again: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are **spiritually discerned**." Carnality is carnality whether it is found in heathendom or in institutions of learning. No amount of head knowledge can produce God consciousness.

When Pat heard the scientist say there was electricity in the earth he said it was not there because he had never been able to dig it up with a pick and shovel. Pat was looking for electricity with the wrong kind of apparatus. This is the position into which my professor friend placed himself when he said he would believe in God if science could **DISCOVER** Him. Like thousands of others, he had come to think that a thing to be real must be demonstrated in terms of material force and matter. If there is a God, certainly science, with a little more knowledge and a little more experimentation will **DISCOVER** Him. Come on, Pat, with your pick and shovel! Professor, you have the wrong kind of apparatus. "The things of God are spiritually discerned."

In an honest and courteous attempt to help him out of his muddle, I explained to the professor that God cannot be **DISCOVERED**, for the reason that He is **REVEALED**. Every man that ever **KNEW** God, (I say "knew"; this **experience** takes one beyond the realm of icy doctrine and mere theology), came to know Him by **REVELATION**. One may be as orthodox as the Devil was when He appeared to Christ and quoted the 91st Psalm, and at the same time have a heart as frigid as the North Pole. It is one thing to have a good creed and it is quite another thing to possess a white-hot heart aglow with the Spirit of God.

Revealed In Nature

It is an old argument, and a good one, that creation reveals a Creator. Stand off and look at the universe. Take the telescope of astronomy and study the stars. Take the microscope of biology and contemplate the processes of life. Turn the universe upside down, look at it from atom to solar system; every part of it moves in rhythm with every other part; **law, order, design** — all this reveals an omnipotent Designer! I say, turn the universe upside down and on the bottom you will see stamped, "A Manufactured Product."

Could there be design without a Designer? Could there be an effect without a Cause? Could there be a creation without a Creator. These are questions the agnostic

and the atheist have long been called to answer.

I am writing with a pencil; there must be a pencil-maker. I have a watch; there must be a watch-maker. I have shoes on my feet; there must be a shoe-maker.

Revealed In Scripture

Arguments could be piled mountain-high to show that the Bible is an infallible revelation of God.

Literally hundreds of Bible prophecies have been fulfilled. Had only one prophecy come to pass that would be a good argument for the supernatural inspiration of the Bible.

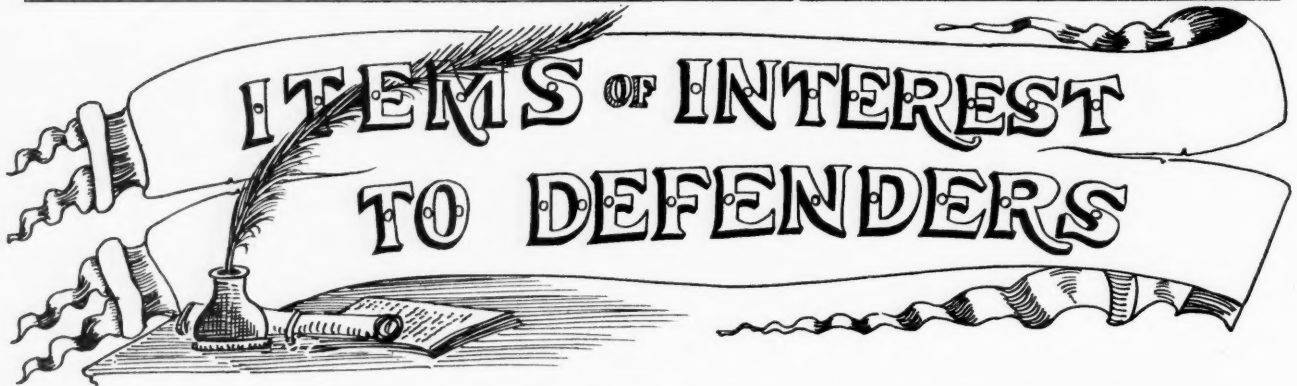
The Jews are returning to Palestine before our eyes in the fulfillment of such prophecies as, Jeremiah 30:11; "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." And, Ezekiel 11:17, 20; "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. . . . That they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God."

Again, consider the prophecy by Isaiah regarding the destruction of the city Babylon. The city was at the zenith of its glory and power when the prophet said it would be cast down. Isaiah 13:19-22; "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places; and her time is near to come, and her days shall not be prolonged."

Travelers tell us how remarkably this prophecy has been fulfilled. Isaiah knew that Arabs would continue to pitch their tents down through the centuries. Rawlinson, in his book "Egypt and Babylon," has this to say: "On the actual ruins of Babylon the Arabian neither pitches his tent nor pastures his flocks, in the first place, because the nitrous soil produces no pasture to tempt him; secondly, because an evil reputation attaches to the entire site; which is thought to be the haunt of evil spirits."

This is what Isaiah means by the word "satyrs." Babylon, in ruins today, is noted for its plague of wild beasts, obnoxious birds and creeping things.

(Turn to page 21.)



"I AM GLAD I ever learned of *The Defender*; I could not be without it." Thus writes a reader in Visalia, California. Some one rendered this reader a great service in telling him about the magazine. Go and do thou likewise.

PERHAPS you would like to have Mr. Winrod's article "God Revealed" in artistic booklet form. This has been provided for 10c the copy or 15 copies \$1.00. Distribute this message in quantities.

THIS DEFENDER contains a fine display of high class advertising. Patronize *Defender* advertisers.

I WISH I had all they offered me to endorse Luckies," said Mrs. Helen Willis-Moody, world's champion tennis player, recently when asked whether or not the rumor was true that she had endorsed a particular brand of cigarettes.

INGERSOLL, the noted infidel, was born in Dresden, N. Y., August 11th, 1833. He died at Dobbs, Ferry, N. Y., July 21, 1899.

A MINISTER who paid more attention to the pleasures of life than to his sermons, was taken to task for his worldliness by his Quaker friend. The rebuke he received was tactful. "Friend," said the Quaker, "I understand you are clever at fox-catching." "I have few equals and no superiors at that sport," the minister replied complacently. "Nevertheless, friend," said the Quaker, "if I were a fox, I would hide where thee would never find me." "Where would you hide?" asked the minister with a frown. "Friend," said the Quaker, "I would hide in thy study."

THE ASSOCIATED PRESS carried a report a few weeks ago as follows: "A world religion in which elements of all the great religions will survive was predicted today by Prof. Walter M. Horton, of the Oberlin graduate school of theology, at the vesper service in the quadrangle of the Union Theological Seminary. 'If we are ever to have a world civilization,' Professor Horton declared, 'we must have a world religion; that is, we must at least come to some common understanding about the meaning of life.'"

EVANGELIST BOB JONES says in a letter of October the 15th, "The Bob Jones College is in the midst of our fourth year. We have students from twenty States. More than twenty young men are studying for the ministry. We stand without apology for the old time religion. We are an accredited college. We have built here a center of Orthodox testimony. We are facing financial difficulties, but we sincerely believe that the Lord is going to solve our problems." The address of the Bob Jones College is College Point, Florida.

OVER WSPD from Toledo, the Gospel is being broadcasted every Sunday afternoon by Rev. L. H. Ziemer, pastor of the Toledo Gospel Tabernacle.

H. G. WELLS, the novelist, said on October 18th, when addressing a crowd in London that the outbreak of another war might be expected "within a very short time. Some sort of accident might happen next year or the year after. It is as close as that."

DR. FRANK E. ALLEN of Hopkinton, Iowa, the author of that masterpiece against evolution entitled "Evolution in the Balances," has just returned from a lecture tour through Ireland and England. To the desk of the Editor comes a copy of the Irish journal "The Newry Reporter" which contains a three column report of one of Dr. Allen's powerful lectures in defense of the Bible. The approach is from the standpoint of archaeology. The price of "Evolution in the Balances" is \$1.25; published by Revells; may be ordered from the *Defender* Publishers. Prof. Leander S. Keyser says: "A very competent work, written in terse and interesting style, with inanswerable arguments."

PROTESTING against the charge that the American Association for the Advancement of Atheism is "purely destructive," an official of the organization writes in an atheism tract: "What shall we Atheists put in the place of Christianity? Nothing. Supernaturalism is a malignant growth. When a surgeon excises a tumor or a gardener removes a weed, no one asks, 'What will you put in its place?'" Notice the protest of the Atheist is against "Supernaturalism." Every Modernistic preacher stands exactly where the Atheist stands in regard to the miraculous.

THE PASSION PLAY held this year conducted eighty performances, attended by 383,000 visitors at a cost of \$1,200,000. After deducting promotion and production expenses and the cost of the new theater the net profit of the Passion Play was \$600,000. The little village Oberammergau made another \$50,000 profit by letting rooms, dispensing food and peddling curios.

THREE SABBATHS are observed in Palestine; Friday is the Moslem Sabbath; Saturday is the Jewish Sabbath; Sunday is the Christian Sabbath.

MRS. RUTH BRYAN OWEN, who represents a Florida district in Congress proposes to introduce in the next session a bill to create a "department of Home and Children" in the President's Cabinet. Tall, slender, beautiful, mentally alert, like her illustrious father, the mother of four children, Mrs. Owen says the department would "promote and foster education, home and family life and child welfare."

OUR CONTEMPORARY "THE PATH-FINDER" says Pope Pius is considering the proposal of the National Broadcasting Company that he speak to American audiences over that radio chain.

IN ITALY there are 1,040,508 men enrolled in the Fascist Party. This is exclusive of 106,758 women, 41,680 University students, 21,055 young girls and 1,816 University professors.

"A HUGE GAME OF CHECKERS"; that is what the daily press called a Conference of Methodist preachers recently when the Bishop of a certain area held in his hands the destiny of 250 ministers, when he was in the act of placing them at their appointments.

WHAT are Cosmic Rays? This is the question science is trying to answer. Some have thought they were high-speed electrons, bombarding the earth. If this theory were true the Rays would be influenced by the magnetic polar regions. To test this, Dr. R. A. Millikan journeyed to Churchill, Canada, only 875 miles from the North magnetic pole. With electroscope he made observations by day, and by night, and found the intensity of the waves to be the same in Churchill as in his home in Pasadena. Conclusion: Cosmic Rays bombard the whole earth equally, coming from a source which is still an enigma to scientists.

THE QUESTION BOX

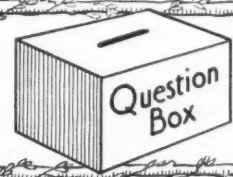
"Gouthey's Forum" appearing on the next page, is an attractive feature which begins this month. We predict that this new Department will prove of great interest and value to *The Defender* Family. The Question Box meets a need. Here is an open Forum where Dr. Gouthey will answer in his own way whatever perplexing questions readers may care to send him. Address your letter to the *Defender* Magazine, in care of "The Question Box."

Dr. Gouthey reserves the right to withhold a public discussion of questions that may seem to him irrelevant. The names of persons asking questions will not be published. However, when a personal answer from Dr. Gouthey is desired a self-addressed, stamped envelope should be enclosed by the one asking the question. Dr. Gouthey is a man of mature thought and twenty-five years of successful public ministry. He is an exceedingly busy man and it is good of him to take upon himself the added responsibility involved in conducting this Department. All right, fire the questions at him.

—Editor.



GOUTHEY'S FORUM



Why do good men suffer?"

The problem of human suffering is one of the deepest problems with which we are face to face.

Most pagan philosophies teach that suffering is the penalty for sin. Without doubt there is much suffering in the world as a result of violated law the keeping of which makes for our highest good. It is also a fact that the judgments of God do come upon "evil doers and workers of iniquity," but suffering, in the case of good men, has entirely another mission. It perfects and enables character, enlarges capacity for sympathy and service, and fosters many of the most beautiful virtues and graces such as mercy, sympathy, and human understanding.

Deep human sympathy is a night blooming flower, and the darker the night of suffering the more perfect and fully does it bloom. The assurance of hope grips the Christian's heart most deeply when gales of sorrow lash the life in awful fury and test the anchor to the breaking point. By the blessing of God our fears of anguish are transformed into spiritual telescopes through which we sight new promises of God ablaze with immortal light. Good men suffer because without suffering there is no such thing as perfected character and the releasing of the deeper realms of the soul.

"To what did Jesus refer when He said, 'On this rock will I build my church.' Matt. 16: 17. Was Peter that rock?"

No, as careful study of the whole passage will show.

In verse 17 Jesus said to Peter, "Blessed art thou — for flesh and blood hath not revealed it unto thee." Revealed what? The fact of His (Christ's) being God manifested in the flesh unto human redemption. He said, "On this rock will I build my church." What rock? The revelation of Christ to the inner life of men by the power of the Holy Spirit. That Jesus fully intended to say just this is evidenced by the fact that He used a different word when referring to the foundation on which He would build His Church than the word meaning stone in the case of Peter's name. The name Peter means a small stone, but the rock on which the Church is to rest means an immovable, imperishable, bed rock foundation. A deep, conscious, positive knowledge is such a foundation. Such knowledge is born, not of mental assent to doctrine, but of experience which invades the realm of consciousness. On this rock Christ builds, and neither the "Gates of Hell," nor any other power shall prevail against it.

"Did the human element enter into the birth of Jesus Christ?"

The answer to this question depends largely on what is

meant by "human element." If the questioner means to ask, was the birth of Christ brought about by natural generation, the answer is: No. Joseph was not the father of Jesus. This, Jesus Himself declared many times. In answering His critics on one occasion He said: "Ye are from beneath, I am from above; Ye are of this world; I am not of this world." (John 8: 23). Again He said, "before Abraham was, I am" (John 8:58). Mark His language: Not I was, but I am. His hearers understood perfectly that He claimed to be God—the I am of the Old Testament.

If, on the other hand, the questioner means to ask, was Christ very man, as well as very God, the answer is: Yes. His human body was identical with ours. This He inherited from His Mother. Here is without doubt a profound mystery, and while we may not fathom it, we may glory in it.

The "human element" must have entered into His birth else it could not be said, "He was tempted in all points like as we are." The human body alone makes temptation possible. It furnishes all the avenues of

approach. Again, when asked for a sign by the Jews He said, "Destroy this temple, and in three days I will raise it up." Thus He uses the very word used by the Apostle Paul when referring to the human body: "Your body is the temple of the Holy Ghost." Again, in John 4:6 it is recorded, "Jesus therefore, being weary with His journey." He knew weariness, and hunger, and suffering, and sadness just as we do, and because the "human element" did enter into His birth He is "touched with the feeling of our infirmity," and is able to succor us in temptation, and enter into all our human problems. Great is the mystery, and great is the glory of "God manifested in the flesh!"

"In what sense does Christianity differ from other religions?"

The common practice now-a-days is to list Christianity as another great world-religion along with Hinduism, Buddhism, Islam, and Confucianism, and to speak of Jesus Christ as the founder of a religion along with Buddha, Confucius, Zoroaster, Guatama, Mohammed and Socrates. Christianity is not a religion; it is a supernatural revelation. It is not a philosophy about the problems of life; it is life. "I am come that they might have life," said the Lord Jesus. Not an ethical culture involving the conduct, but life itself.

Christianity is different then, because it does not offer a "standard," or an "ideal," or a "pattern," but life by the power of the Holy Spirit through the atonement of Jesus Christ. And how may we know this life? "This is life eternal that they might know thee the only true God" — And how may we know God? By experiencing Him: By being made partaker of His very nature. "Christ in you" is life, for He said, "I am the —life."

GOLDEN THE SILENCE

By Martha Young

He who holds his peace
Spends his days in peace,
From care has release:
All his joys increase.

Soldier, stand at ease—
See the fighting cease:
Great Commander, please
All my fears appease.

"Said the Robin to the Sparrow
'I should really like to know
Why these anxious human beings
Rush about and worry so.'"

"Said the Sparrow to the Robin,
'I think that it must be
That they have no Heavenly
Father
Such as cares for you and me.'"

The elect are whosoever will;
the non-elect are whosoever
won't.—Selected.

Hearts-ease is a Golden Balm
for trouble.

Letting God

Why will we everlastingly talk about "seeking God" when He has said, "Behold I stand at the door and knock—if any man open the door I will come in."

Said the Apostle Paul to one of his most cultured audiences, "He is not far from every one of us." And Peter, addressing a vast audience on the occasion of the first great outpouring of the Holy Spirit said, "It shall come to pass that whosoever shall call on the name of the Lord shall be saved."

Struggle will not bring us to God, neither will it bring us to the beyond in God.

It is ours to put ourselves in the way of blessings and mercies which fall constantly from the hand of God like the falling leaves in autumn. He is more willing to give than the most indulgent parent is to give good things to the children dependent upon him. The only restraint or embarrassment God knows concerning human beings is a lack of co-operation on our part.

God does not stand aloof waiting to be coerced by protracted agonizing. He stands ready to enter the heart and send blessing as the sunshine waits to enter when the closed shutter is thrown back.

The story of the Prodigal Son is an epitome of the entire Gospel Story. Here we find the Father's attitude toward hungry hearted, bewildered, half discouraged humanity. "I will arise and go to my father," said this forlorn, ragged, hungry renegade son. And the father? When he saw the son, "yet a great way off," he "had compassion, and ran, and fell on his neck, and kissed him." What an astonished son he must have been! The father, whom he expected to find rigid, frigid and austere, ran to meet him and kissed him and shouted to friends and household, "my son has returned!" "Rejoice with me!" "Let us have music and feasting and dancing!"

The smelly garments worn in the "far country" are stripped away, — for even the very memory of those days must be taken away — tears are tenderly wiped from his grimy face, tousled hair is stroked back from a throbbing brow, and arm and arm father and son walk up the gravel path leading to the dining room where already the servants are spreading a feast, and from which pours out the soft strains of joyful music.

Talk about "seeking God." Why, my friends, you have only to start in His direction and He will run to meet you! Have done then with fretting, and struggle, and harrowing fears, and let God. "Speak to Him thou for He heareth. He is nearer to thee than breathing; closer than hands and feet."

RELIGIOUS ROBBERS

By Evangelist M. A. McCone,
Colchester, Illinois

It is a startling thing to think that a man can be extremely religious and yet be a robber. It is still more startling when we contemplate the fact that he robs, not man, but God. The Prophet Malachi presents this truth to us in the form of a question, "Will a man rob God?" (Mal. 3:8). We dare not profess to accept the Bible as the inspired word of God and at the same time attempt to evade this question; for it is as much a part of divine revelation as John 3:16.

There are multitudes of earnest and conscientious Christians who are zealously striving to uphold and enforce the civil laws against robbery, bootlegging, murder and kindred evils, who flagrantly violate this, one of God's most sacred laws, without conviction. In fact, this tendency on the part of Christians to violate God's law of Stewardship has become such a pernicious evil that the evangelization of the world has been elongated over a period of 1900 years and is being still further delayed by the inherent tendency on the part of even the most pious Christians to think in terms of ownership, rather than Stewardship, of the things they possess.

The fact in the case is that we own nothing, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein" (Ps. 24:1). This being true, it places a great responsibility upon us regarding the wealth and talents that God has intrusted to us. Because of the fact that the vast majority of professing Christians have evaded their individual responsibility in this matter of financing the work of the Kingdom, the zealous, but uninspired, members of the Churches in their anxiety to propogate the externals of the Christian Religion have resorted to all sorts of unscriptural and clap-trap methods of raising the necessary funds to insure the payment of the running expense of maintaining such organizations. I say to you, in all sincerity, and upon scriptural grounds, that to offer to God, for the financing of the Kingdom, the money derived from such unscriptural sources as shows, fairs, festivals, suppers, etc., is as much an abomination in the sight of God as it was for King Saul and the Israelites to attempt to offer the Amalekite sheep on the Holy altar of sacrifice.

Suppose we were to try by these same methods to relieve the needs of some friend who had been suddenly placed in a condition of need by circumstances over which he had no control. What would be the result? If he were a red blooded American with backbone enough to stand alone, he would highly resent any such public display of the fact that he had suddenly become an object of public charity. Yet these same people will resort to the same unscriptural ways of helping the "Poor Lord" run the affairs of His Kingdom.

One is reminded of the Chinaman who was asked to make a donation to the cause of Christ. His reply was, "Me no like Clist; He alle time bloke."

On the other hand try if you can, to imagine the President of the United States and the Committee of Ways and Means sending out little jugs and barrels with slots in them; mite boxes, buttons with their pictures on them, to catch pennies to meet the fiscal needs of the Government of the United States.

Imagine the different states and counties holding fairs, festivals, apron sales, con-

certs and ice cream socials, with women asked to cook and sew, that each community might get enough money to pay their regular expenses. Such methods would disgrace any State or County, they are belittling and shameful; yet this is the way many Christians are trying to finance the Kingdom of God. God is not honored by the money given at church fairs, bazaars, and suppers. He is honored only by the voluntary offerings of His people.

God has a plan for financing the Kingdom and every Christian would do well to search the scriptures and ascertain the mind of God in this matter.

His plans are the simplest and easiest to understand of any that could have been given. In Leviticus we read, "and all the tithes of the land—is the Lord's: It is Holy unto the Lord" (Lev. 27:30).

It is easy to understand the plain and simple teaching of this passage. The tithe (one tenth) is a debt that we owe to God. It is His rent on the earth. We can make no offering unto God until we have paid this debt. If we rent a home for so much each month we are not justified in feeling that we have made an offering to the landlord when we take our rent money to him. We have simply paid an honest debt. Likewise when we bring our tithes to God we have merely paid our just debt. The landlord uses the rent money to keep the property in repair, pay his taxes and assessments and otherwise make the property a fit home for the tenant.

The tithe was intended by God to be used in meeting the financial needs of the kingdom and evangelizing the world. The failure of Christians to obey God's law in this matter has delayed the evangelizing of the world and the return of Christ.

Many objections are offered by those who refuse to tithe. One says, "I do not know how much my net income amounts to;" this is a poor argument. We dare not offer this excuse to the income tax collector when this representative of the Government comes around to collect. If we do he will set in motion certain laws which will force us to obtain an accurate statement of the year's income. It is a poor business man who does not know almost exactly the net income of his business. On the other hand if the case were reversed and the Church ordered to pay him a sum equal to 10% of his income he would present an accurate statement in a short time.

Another says, "I am in debt and therefore cannot tithe." Dear friend, have you ever stopped to consider that perhaps the cause of your indebtedness is that you have "robbed God" in tithes? Many who are struggling to pay for homes and who are continually in debt, would be blessed financially if they would immediately begin to be faithful to God in the matter of Stewardship. The promise of God is, "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing" (Mal. 3:10 R. V.).

Many who have been untrue to God otherwise, have prospered financially because they have kept the law of the tithe. "Mormonism spreads its foul, pernicious teachings with the aid of tithe money. Mormon elders collect it so closely that in the payment of wages to any Mormon one tenth is paid in money stamped 'tithe money' and

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A. P. Gouthey, Associate Editor

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may be used for no other purpose than the support of the Mormon Church. All acknowledge Mormonism to be a false religion. It would have lasted but a few years had not every member tithed his income, and this money been used to print their literature and send out teachers."

The supreme purpose of the tithe is to develop character and test our loyalty to God. The payment of the tithe when there is no compulsion and no pressure brought to bear, when it is a matter of clear conscience between yourself and God, will develop in you those sterling qualities that will make you worth while in His service.

As we begin to share with God we begin to experience new joys in our heart, and as this giving is increased we enter into the heart experience of the bountiful giver. May this closing illustration bring to your heart, dear reader, a new vision of the joy of giving.

The minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where the rough men and women knew scarcely anything of God and of the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and — he had failed. A sense of desolation crept over him.

"God help me," his lips murmured, mutely. He could not see the bent figure of little crippled Maggie in the rear of the church — a figure which was trembling under the fire of his appeal.

"Lord, Jesus," the little one was saying, brokenly, "I ain't got nothin' ter give; I want the people in the mountains to hear 'bout my Savior. O Lord, I ain't got nothin' ter—." What was it that made the child catch her breath as though a cold hand had taken hold of her heart?

"Yes, you have, Maggie," whispered a voice from somewhere, "you've got your crutch, your beautiful crutch that was given ter you, an' it is worth a lot of shinin' dollars. You kin give up your best friend what helps you ter git into the park where the birds sing, an' takes you ter preachin', an' makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will. He gave up more'n that for me." Blindly she extended the polished crutch, and placed it in the hands of the deacon who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last; "little crippled Maggie's crutch — all that she has to make life comfortable? She has given it, and you—." There was

(Turn to page 22.)

Judas Iscariot---The First Modernist of Church History

By Rev. J. T. Larsen, Longmont, Colorado

There has always been a great difference between Modernists and Evangelical Christians. From earliest Apostolic times they have existed. Even as early as the call of the twelve disciples, may this be seen. It is generally known that evangelicals believe in the whole Bible, its inspiration, and its Divine origin. They believe in the personality of God, the deity of Jesus Christ, the power of the Holy Spirit, the virgin birth of Christ, the atoning death and bodily resurrection of Christ. They believe in sinfulness of all men necessitating a new birth, wrought by the Word, the Spirit, and faith in Christ's blood. They also believe in the Headship of Christ over all things to the Church, that there is ONLY ONE true Church (His body and Bride) and that He will come again to translate her at His second coming, and then reign for 1000 years on earth in Kingdom glory and power. These are the major things which evangelical Christians hold dear and proclaim. The modernists would deny or ignore these things almost entirely.

Judas Iscariot was the first of these so far as known in the New Testament period of early Church history. Christ said, "Have I not chosen you twelve, and one of you is a devil (adversary). He does not say, 'one of you was a devil when I chose you,' but 'is a devil'—now! Luke 6:16 says: 'Judas * * * which also was the traitor.' Matt. 26:14-16: 'He went to the chief priests * * * sought opportunity to betray him.' Matt. 26:21: Christ said, 'One of you shall betray me. Lord, is it I? Thou hast said.'

Judas Iscariot was an Arian. He was unsaved, for there is no record that he ever confessed Christ, for he only said, "Master, Master," and then kissed Christ in the act of betrayal! That was loyalty, was it? Judas Iscariot was the first treasurer of the twelve, for "he had the bag." He was hypocritical, — professing to be a true disciple and yet being ready to sell his Lord. No doubt he partook of the Lord's supper unworthily for he dipped with Christ in the sop (Matt. 26:23-24). Christ said, "But woe unto that man by whom the Son of man is betrayed. It had been good for that man if he had not been born."

He was covetous, greedy, and a thief. He sold his Master for thirty pieces of silver. He hesitated not to betray Christ for this sum. No doubt Satan entered into him (John 13:27). Judas "went out and immediately it was NIGHT." Beyond doubt of fact Judas Iscariot was possessed of a demon which led him from the Lord and to betray him into the hands of His enemies and the power of sinful man. Observe, he called Christ "Master," but never "Lord Jesus Christ."

Do you see the parallel in modernists of today? They, too, call Christ "the Master" but seldom, if ever, Lord Jesus Christ. They would also betray Him by sinful denial of His deity, Lordship and Kingship. They would also sell their Lord to keep their positions, and to lead others astray. They would play the hypocrite by professing a call from God, claiming to be Christians and never having been born again, nor do they preach what God calls His servants to preach. They are hirelings, after the money, in some cases possessed of the spirit of error and of demons, and "by their fruits ye shall know them," said Christ, and this was said about FALSE prophets. These men care little about Christ's right, authority, headship over all things to the Church,

and they do not regard his teachings, much as they prate about "the teachings of Jesus." This is largely theoretical and abstract, not concrete and real so far as their ideas are concerned.

These, like Judas, pose as being "followers of the Master," for admiration and advantages, but not for inner soul-loyalty to Christ who died for them. These modernists hesitate not to be traitors, betrayers, and deniers of Christ. They do not flinch in their underground "boring from within" the Church to destroy its foundations and its Lord, if possible. They have a diabolical ability to use subtlety, strategy, and craftiness in deceiving others into error and unbelief like themselves. These care little or nothing for the flock, they want the money, and the position, honor, and glory! What do they care for HIS GLORY?

These would deny His virgin birth, His deity, His Lordship, and His authority over all things to the true Church. "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son" (1 John 2:22).

These are "false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift de-

struction * * * which have forsaken the right way, and gone astray' (2 Pet. 2:1, 15). "These are wells without water, clouds that are carried with a tempest; to whom the midst of darkness is reserved for ever" (2 Pet. 2:17).

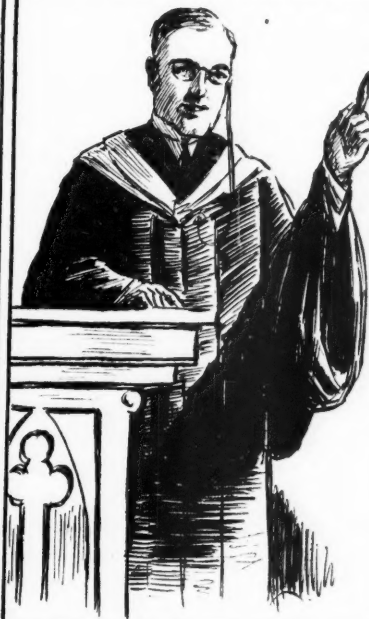
Surely Judas, although he showed remorse for his sinful betrayal of the Son of God, and hanged himself, —yet he never repented unto salvation. He went to his untimely death, unsaved, hopeless, and forever lost!

This should be a warning to other modernists and any who lead a life in that manner: liberal, worldly, carnal, and in error. Some have tried to suggest that Judas Iscariot was a type of Antichrist, which, if correct, would show the end of modernistic teaching. Modernism tends toward anti-Christian practices in doctrine, life, and finally in opposing Christ Himself. Such is the modernistic, liberalistic, and "scolarly" higher criticism of this day and age. It is a forerunner of Antichrist. It is a God-denying error which should be shunned by all Christians.

SMILE

Give to the world your very best;
The gift will not be in vain.
It will measure large in the final test
And bring you fourfold gain.
It may not be till a far-off day
You will reap the harvest due
But in a larger, better way
Your gift will come back to you.
So give the world the best you have;
'Tis the best thing you can do.
And if you've nothing else worth while
Just give to it a cheerful smile,
And the smile will come back to you.

MODERNIST PREACHER



The Modernist Says:

"The Bible is not supernaturally inspired. Genesis is a lie. Evolution is true. Christ's blood means nothing. Jesus Christ was not Virgin born. He did not resurrect from the dead."

ROBERT INGERSOLL



Bob Ingersoll Said:

"The Bible is not supernaturally inspired. Genesis is a lie. Evolution is true. Christ's blood means nothing. Jesus Christ was not Virgin born. He did not resurrect from the dead."

GIPSY SMITH EPIGRAMS

These terse sayings from the lips of the great Gipsy evangelist were picked up by Rev. B. F. Campbell, evangelist, of Allentown, Pennsylvania, this year at Ocean Grove, New Jersey, during the annual Camp Meeting, August 23 to September 1. Gipsy Smith of Cambridge, England, was the principal speaker. The epigrams thus reported are as follows:

When God puts a sermon in my heart somebody's got to hear it.

You're not as good Christians as you ought to be and the people who live with you know it.

If Jesus Christ came here to preach there would be little done if you did not help Him.

If the atmosphere of your church is wrong you are partly to blame for it.

Please don't think that I am a conjurer, or wizard, or magician. I am only an old-fashion Methodist preacher.

Make up your mind to be a helper, not a hinderer.

God expects us to help Him save the world and when we pray things happen.

The business of the Church is to cast out devils and to bring folks into a living personal contact with Jesus.

A lot of you church people are in darkness because you don't pray. We must pray to have a genuine revival.

The greatest joy that comes to my life is to lead a soul to Jesus Christ.

Act like a Christian. Religion is not a cheap superficial thing.

Why don't your children go to church? They have lost confidence in you. God help us to play a fair game.

I am not after your hand and heads, I want your hearts, all for Jesus.

The worst agony I know is to lose Christ and then attempt to keep up the camouflage with an empty heart.

Nothing will ever be done in the Church of God until the Holy Ghost has the right of way. The Church needs a Spring house-cleaning.

The temperature of the Church is at low-ebb, and a revival of heart warmth alone can win.

The sooner the Church gets back to the old-time preaching the better off she'll be.

The most brilliant scholars are loyal to the cradle-Christ of our fathers.

We have men and money and machinery, but God is often crowded out.

There is no incompatibility between Christian culture and the Gospel of Christ. Men who know most of Christ are most loyal to him.

It is my business to turn on the light and tell you the truth. When you profess to be a Christian and fail to play the game, you are a hindrance.

The Lord will not bless your half-hearted devotion with one foot in the church, the other out of it.

People as a rule do not talk about repentance, but much about joining the church. We are making it too easy nowadays for people to get into the church.

The child of God hates sin; the child of the Devil loves sin; therein lies the difference between good people and bad people.

There is a certainty in true religion. All members of the family of God speak the same language.

ADVICE TO PREACHERS

By Rev. F. Lincicome

Don't parade around in the pulpit on stilts. Get down on the earth and put the bread of life down where the common people can get it. Jesus did not say, "Feed my giraffes." He said, "Feed my sheep."

Don't try to be a rhetorical sky-scraper. A little aeroplaning, now and then may be permissible, but don't stay up too long. Your crowd will miss you. Give the "go by" to the lengthy and involved sentences and tell the people what you want them to know in plain, simple, direct Anglo-Saxon. In so doing you will be able to compel attention, and the preacher who does not compel attention ought to stop preaching and go mending umbrellas.

Don't preach without an objective. There are a lot of sermons that have a subject but no object. A sermon should not be made for its own sake. The question should be, "Does it do the business?" Does it make Felix tremble? Does it make men and women sit up and take notice? If it does not do this better throw it away and make one that will. I say MAKE, for sermons are not born, they are made.

Don't be unnatural in your delivery. It is a strange thing that so many preachers think they must have one tone of voice in the pulpit and another tone outside of it. If a preacher went into a store and asked for a gallon of oil with the same tone of voice that he lines out a hymn or reads a Scripture lesson, they would think he needed an operation above his eyes. The voice should be natural.

Don't fail to practice what you preach. If you preach it is wrong to indulge in evil-speaking, then practice what you preach. If you preach one should give one-tenth of the income to the Lord, then practice what you preach. Be an example unto them that believe, in word, in manner of life, in love, in faith, and purity. One of the most pathetic things in the world is to see a man who preaches the gospel and does not live it. The eyes of the whole church and community are upon you. "Therefore walk circumspectly, not as fools, but as wise." God does not seek for golden vessels nor ask for silver ones, but he must have clean ones.

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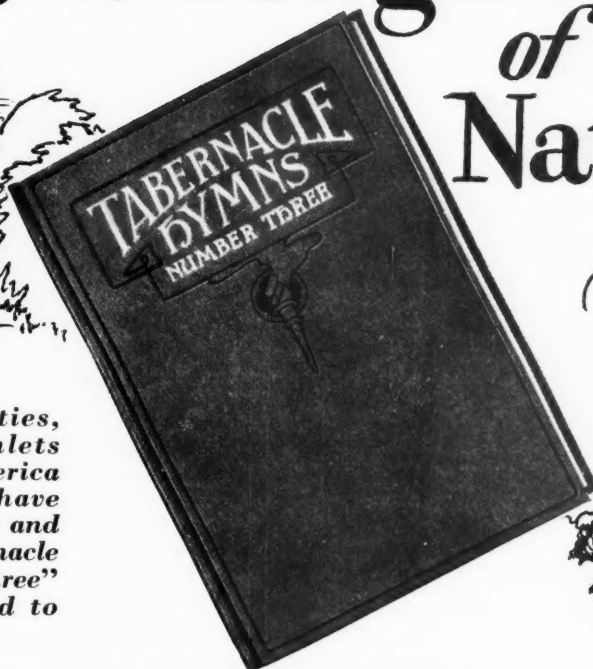
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Distributing Arabic Scriptures in the Ivory Coast and Elsewhere

By Rev. R. S. Roseberry; West Africa

"Good afternoon, Friend, how is it going in your town over the river?" we inquired of a friend recently. "Very well, he replied, everything is all right." "Are you sawing lumber as formerly?" we further inquired. "No, he replied, I have no helper since my two sons died." One was carried away by sickness and the other was accidentally shot by a hunter which left him without help. "God has punished me, he said, by taking my two sons." The Mohammedan is a fatalist and ascribes to God every sorrow, grief and trouble which comes to him.

Desiring to help this friend, we inquired further, "Do you know the Arabic writings?" "No," he said, "I am not able to read. I only know the words of prayer that I have been taught by the Mohammedan teachers." "Do you understand the meaning of the words?" we asked. "No, I do not understand the meaning of the words. Does not God understand them?" he replied. "Yes, but how can you make request for what you desire if you do not know what you are saying when you pray? Why not pray in your own language direct to God?" we asked. He was silent.

For hundreds of years, even before Columbus discovered America, the Mohammedan invasion of the Soudan began. With the coming of the Mohammedan came the Arabic script and religion. Mohammedans believe and teach that Arabic is the language of Heaven, hence its importance. Thousands of Mohammedan schools were open and the children were taught the Arabic writings. They mastered the alphabet and were able to recite passage after passage of the Koran without understanding any of it's words. A very limited number have acquired any real knowledge of Arabic.

In the beginning of our work, we distributed Arabic scriptures but very few could read or understand them. One man in town said to us, "Our teachers tell us many words but will not tell us the meaning of them unless we pay them for it. You tell us the words and then tell us what they mean." One young evangelist said to his Mohammedan father who had been praying Mohammedan prayers for fourteen years, "Father, do you know what you are saying?" "Yes," the father said, "I am praising God." "No, you are not," replied the son, "the words you are saying are not praising God." The father was angry that he should be contradicted by his son and went off to seek a Mohammedan teacher to have him interpret his prayers. He found out that his son was right—he had been saying a meaningless gargon for fourteen years. The strength of Mohammedanism as well as Catholicism is keeping its people in ignorance. A catholic priest said recently in Italy, "Allow the catholic people to read the Bible and they will all become protestants." Our problem is to get the Mohammedans to read the Scriptures with understanding and they will become followers of Christ.

Our problem, then is to get the Word of God in the Mohammedan's hands in a language that he can understand. They have studied the Arabic script for years and can read it readily when expressed in their own language. We have considered the putting out of the Word of God in this script for many years. One Gospel written with Arabic characters has already been put out

in the Foul language and one Epistle in the Bambara, but we needed a Meninka scribe. These scribes are very hard to find. Our multigraph was of no use on this line as it did not have the Arabic letters. The Arabic alphabet changes in every locality so we had to solve our problem in Meninka country.

Some years ago, we took a young Foul who was helping the mason in construction work, and gave him a trial in the printing department. He proved quite intelligent and soon mastered the Meninka alphabet. He began setting up type and this gave him a good command of reading in the latin characters. As a boy, he had been taught to read and write in the Arabic script. In the beginning of the new year, while we were at Kissidougou, this young man came to us and said that he believed that he could write the Meninka scriptures in Arabic characters. We gave him a trial and it proved successful. Since then we have turned out a number of Meninka scriptures and the Gospel of Mark in Arabic. These portions of scriptures are being sold and distributed in many towns of the French Guinea and the Ivory Coast. This will allow us to take advantage of the Mohammedan schools over the country and place books in their hands that they can read and understand. That which has been the enemy's strong arm namely ignorance, may become a polished weapon for reaching hearts with the Truth. At first, we turned out these scriptures very slowly as it was all hand work, but later we found that, by cutting stencils, we could turn out thousands of copies on the mimeograph.

We believe that this work will be fruitful. Some refuse to buy the books because they do not find the sentence "In the name of the merciful God" written on it's pages. All the Mohammedan writings begin with this expression.

Pray for thousands of students over the country who recite meaningless words year after year, that the message of life, may reach them through the printed page.

MY OFFERING

The Defender,
Wichita, Kansas.

I am praying for the Missionary work in the Ivory Coast. Wishing to have a part in the program, I am enclosing \$.....

to be sent directly to Mr. Roseberry.

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Street

City

"Go ye into all the world and preach the Gospel to every creature."

THE IVORY COAST



Seldom a week passes that **The Defender** does not receive a report from Mr. and Mrs. Powell, who have established a mission station in the Ivory Coast, or from Rev. R. S. Roseberry, the great missionary statesman of West Africa, who is superintendent of the Ivory Coast program, as well as being the guiding hand of the many stations in French Guinea. The speed with which evangelization can proceed in the Ivory Coast is determined largely by the prayerful support of the **Defender Family**. Mr. Powell has been spending his time for the most part of the last five months in touring the areas covered by the **Harris Mass Movement**. He often visits Harris churches, preaches, and helps to band black converts together in the body of Christ. The preaching of that strange black man, William Wade Harris, and the spontaneous revival which accompanied his unheard of ministry, resulted in perhaps 100,000 converts in six months. The problem now is to preserve and direct the results occurring from the revival. There certainly is no time to be lost.

Several mission stations and Bible training schools should be dotted over the Ivory Coast, with the utmost rapidity. The **Defender Family** is urged by its Editor to take up a fresh burden of intercession prayer in connection with this work. Rev. Roseberry suggests the possibility of establishing a "**Defenders' Bible School**" in the Ivory Coast. There would be no way of estimating the incomparable value of such an enterprise. Here is another prayer-challenge.

In the meantime the magazine must continue to send at least \$100.00 a month directly to the field for the support of the work. Every cent received goes directly to the field. A check is forwarded to Mr. Roseberry each month for the amount sent, in by **Defender** readers. There is no overhead expense to keep up and no boards to support; not one dollar designated for the Ivory Coast work is kept out for any purpose. Perhaps several readers with "Calvary-hearts" can use the blank provided at the bottom of the page this month. Pray; find the mind of God as to how much you should give.

It is wonderful to live with eyes turned out in missionary service. There is no joy like that which comes from the consciousness of service rendered. Would we see a picture of what it is to be God-like? Look at Jesus Christ, washing feet, pouring Himself out in service. A happy life is like a flowing stream. A moving stream purifies itself. To give of time, prayer, and possessions, is to open the soul to the inflow of spiritual and temporal blessings. Someone has said: "**You can't beat God at giving.**"

The best study for man is man. Certainly it will be profitable for any Christian to study Simon Peter with care. There are not so many books about him as about Paul. The more you can learn of this man, the more profit you can find for your own living. He came to his greatest height when he said, "Lord, Thou knowest that I love Thee."

SAINT DARWIN

More than \$4,000,000,000 has been piled in brick and mortar on Riverside Drive, New York, City. The name of the pile is the Riverside Baptist Church, of which Modernist Harry Emerson Fosdick is the Pastor. John D. Rockefeller, Jr., is a good giving member.

This new structure, now ready for dedication, called a Church, has 1,408 seats in the main auditorium in addition to galleries capable of accommodating 1,000 more. The building consists of 22 stories and Dr. Fosdick's study and conference rooms are on the eighteenth floor, richly decorated.

The Chapel is the sparkling jewel of the mortar pile. Weddings, funerals and special religious services will be held in this Chapel, which seats 200. The entire Church is replete with symbolism. Images are carved throughout.

Alleged likeness of John, Isaiah, Jeremiah, Hosea, Amos, Micah and many another Bible character may be seen.

Carved above the arch of the porch are two rows of angels, surrounding sixteen of the world's greatest scientists. A new Saint appears in this group. His name is Charles Darwin. The first Saint in this particular group is Hippocrates, others included are Faraday, Pasteur, and Albert Einstein. Nearby, one may see Ralph Waldo Emerson, Moses, David Livingstone and others.

It is interesting to see Darwin in Church. This is the same Darwin who spent three years in Cambridge, as a young man, studying for the ministry. This was before his mind became poisoned with the atheistic idea that man descended from the animals. As a young man he expressed Faith in "the strict and literal truth of every word in the Bible." Later, betrayed in his thinking, he became the father of the most blighting curse that ever poisoned scholarship in any generation. Toward the close of his life we find him saying in a letter to a young man, "I am well engaged. An old man and out of health, and I cannot spare time to answer your questions fully, — nor indeed can they be answered. Science has nothing to do with Christ, except in so far as the habit of scientist research makes a man cautious in admitting evidence. For myself I do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities."

Hopes shattered! Faith gone! Life ebbing away! Future life vague! This is what evolution did for Darwin. It drove him away from Christ and made him "cautious" about admitting evidence" concerning Christ. It was evolution that made him doubt that there had ever been "any revelation." It was evolution that drove Darwin away from the Church and now, running true to modernistic form, Dr. Fosdick not only brings him back, but is actually trying to make of him a saint.

A word about Dr. Fosdick; he is now 52 years old; the recognized spokesman for the modernistic forces of America. As a boy, at the age of seven, he experienced a spiritual crisis and was thought to have been genuinely converted. During his boyhood he became determined to give his life as a foreign missionary. He was baptized by emersion as a Baptist. Later he attended a Presbyterian Sunday School and a young people's society in a Methodist Church. His birth place was Buffalo, New York.

He showed an unusually brilliant mind as a boy. He grew up in a Christian home.

His membership has always been in the Baptist denomination.

Not until he was a student in Colgate University did his Faith begin to wane. He lost his chart and compass while in the University and the universe seemed to crash about him. As a Junior it is said that he "decided to remove God from his universe." Having a hyper-sensitive conscience he suffered great mental anguish after losing his Faith. His story is the same as thousands of other young men and women who are being deceived by the materialistic and atheistic philosophy now taught in our institutions of learning.

Young Fosdick stumbled over Samson. He was being taught to think of a universe governed by natural law, in which there was no place for the transcendent God. Modern education, rooted as it is in materialism, breaks down Faith in the supernatural. Here Fosdick, the student, went to the rocks. He could not account for the superhuman strength of Samson. One by one the other miracles recorded in the Old and New Testaments were called into question.

Eventually he arrived, in true Modernist style, to the point where he began to clothe college materialism with Christian terminology. This is what Modernism really is; Ingersoll Infidelity and Darwinian Materialism, dressed up in the garb of Christian phraseology.

It was in 1924 that Dr. Fosdick was Pastor of the First Presbyterian Church of Manhattan. From that pulpit he was spewing out his "Liberalism." William Jennings Bryan and a few other Presbyterian Defenders of the Faith took steps to isolate Modernism in the Presbyterian denomination. They started by leveling their guns at the Manhattan Baptist, who occupied a Presbyterian pulpit. The fact that Dr. Fosdick became the center of the attack increased his popularity greatly and eventually made him the recognized leader of Modern Liberal Christianity, which is in reality nothing other than Ingersollian Infidelity.

The Ever Changing Mussolini

The two most important men of Italy since Fascism took control have been Mussolini and Turati. Many have felt that should anything happen to the Duce that Turati would be his successor. Apparently Mussolini does not relish the thought of a successor. To keep any man from getting too much power, he has always made it a rule to change his subordinates from one office to another. No man has been permitted to become permanently fixed in any position of authority. One morning last month Mussolini ripped open an envelope at his desk and read:

"Duce: A year and a half ago I begged you to let me return to the ranks without asking position or pension. You responded with an order to remain. I obeyed then, as was my duty. But today, at the beginning of the ninth Fascist year, I must repeat that wish. Almost five years of direction

of the party are long and exhausting for whoever wishes with all his heart to work in the rhythm that you have impressed on Italian life.

"Duce, permit therefore that I return into the ranks to be alone a little with myself and with the proud consciousness of having served you and the cause of the revolution well.

"Devotedly,
"Augusto Turati."

It is said that Mussolini dictates no letters. He writes his correspondence in long hand, after which it is reproduced on the typewriter. With robust quill he answered "Devoted Augusto" as follows:

"Signor:
"I recognize that after nearly five years of uninterrupted, fecund activity you have almost the right to ask a change in order to re-enter the ranks of the Black Shirts. It is not without regret, however, that I fulfill your desires.

"You have directed the party, that is to say, the backbone of the regime, during a period rich with memorable events. What you have accomplished is in the Black Shirt spirit and this will be recognized and developed by me on October 8 at Vidoni Palace in the act of handing over the charge.

"In this moment, Fascisti of all Italy, salute with me the comrade, Augusto Turati, and confirm this, that he is well merited of the cause of Fascist revolution.

"Benito Mussolini."
Quick as a flash of lightning the Duce appointed Giovanni Battista Giuriati to take the place of "Devoted Augusto." Why was Turati taken out? Why was Giuriati put in? Perhaps not more than a half dozen people in all Italy knew.

Might loves mystery.
However, speculators surmised that Turati was remarkably mild, reasonable and gentle to be a Fascist leader. In 1926 he had been made Secretary General to tone down the ravages of his predecessor Roberto Farinacci the notorious leader of the Fascist Selvaggi (savages). It was Farinacci who had blustered over Italy smashing doors, administering castor oil, knocking out teeth, kicking pits of stomach, etc. When Turati was installed, Italy needed a General Secretary who would become a civilizer. Now that Turati has done his work perhaps he may be too mild and conciliatory for the office. At any rate Italy's "man of iron" wanted to change and a change there had to be.

BARNHOUSE

Dr. Donald Grey Barnhouse, a loyal, evangelical Presbyterian minister of Philadelphia, is being heard over the Columbia Chain every Sunday afternoon at 5:30, Eastern time and 4:30 Central time. Stations at Akron, Baltimore, Boston, Buffalo, Chicago, Cincinnati, Kansas City, Omaha, Indianapolis and many other cities broadcast his weekly sermons. It is gloriously encouraging to realize the large number of Radio Gospel nerve-centers that are being raised up over the Country. There is so much filth on the air that the purifying effect of the Gospel is serving a noble purpose.

Religion is often the most beautiful and sustaining in the humble, obscure walks of life, where, serving the Master with a quiet and contented mind, very many put more honor on the gospel than do those whose names are heralded to the world.

—Bishop Jaggard.

THE OKLAHOMA CITY TABERNACLE

Oklahoma City is one of the largest and most progressive cities in the Southwest. It has 200,000 population. A large number of progressive Christians have been banded together for two years, working and praying toward the establishment of an interdenominational, cosmopolitan ministry. This group represents a praying constituency from all of the denominations. Realizing that the community was lacking in a distinctly, evangelistic and fundamental testimony, they have prayed earnestly that the City might be touched with such a program. Many appeals have been made by Oklahoma City friends to eventually make Oklahoma City the "Home Base" of the **Defenders' Movement**. Nothing definite has been decided in this regard, but a great deal of prayer is going up in an effort to find the mind of God.

The following article is a clipping from the *Oklahoma City Evening Times*, of October 18th. In a comprehensive way it sets forth the plan, purpose and program, of the Oklahoma City Tabernacle. It appeared in the newspaper over the signature of the Editor of *The Defender*. The beautiful steel and concrete structure, taken over by the Tabernacle, has in it at the present time 3,000 seats, and an upper balcony can be arranged which will make it possible for the building to accommodate 1,000 more, making a total seating capacity of 4,000. As these words are written, a six weeks' campaign with Dr. A. P. Gouthey as a speaker, is getting under way. With the development of the Oklahoma City headquarters, a State wide evangelistic crusade is being sponsored simultaneously over Oklahoma and seven evangelistic parties have already been engaged to tour the State. Radio KGFG is being used each day by the Tabernacle. — The *Times* article is as follows:

Christianity is passing through a crisis. This is a transitional period. The conflict is between Naturalism and Supernaturalism. In all periods of apostasy and spiritual declension, during 1900 years of Church history, we find that when a crisis has arisen, it has always been met by a divine strategy.

Two things have contributed to the present change. First: Modernism in pulpit and pew and the accompanying wave of scholastic doubt which has invaded the sacred enclosures of the church. This is destroying spiritual vitality and making impossible a creative Gospel appeal. Hundreds of pulpits are proclaiming a negative Gospel. The result is, Modernism has driven multitudes of heart-hungry folk out of the beaten paths of denominationalism. On the other hand what I choose to think of as denominational machinery involving the building of great Church programs, ecclesiastical politics, the creating of unnecessary committees and boards — this is stifling and placing a "taboo" on evangelism. We therefore have a state of spiritual inertia. Hundreds of Church men say that the day of evangelism is gone.

All of our great denominations were born in revivals of supernatural religion and when we "pooh-pooh" sane, constructive evangelism we are simply killing the hen that laid the golden egg.

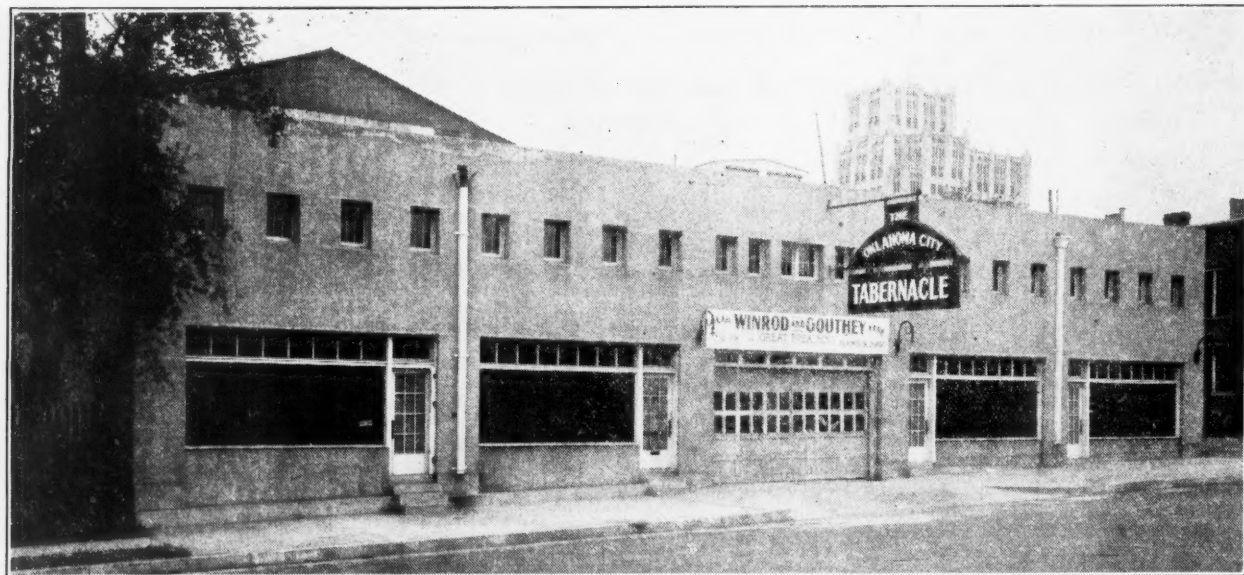
The tragedy of current Christianity, then, is Modernism on the one hand, and ecclesiastical Machinery on the other. The result is that great, big, interdenominational Gospel Tabernacles are springing up in every part of America. This spontaneous movement seems to reflect a divine strategy.

Most of America's large cities have nerve-centers where people of all denominations, and no denominations, can meet for fellowship and Christian service, on a common ground. It is only natural that Oklahoma City, with her fine civic pride; her prosperous atmosphere; her moral and financial resources; her great churches and strong preachers; and her business sportsmanship—it is only natural that such a city should lead out in a great, robust Tabernacle program. Boston has such a center; so has Buffalo, Cleveland, Chicago, Minneapolis, Toronto, Los Angeles, Pasadena, and no less than 200 other cities.

Out of respect for the other Churches of the community, no Sunday morning meetings will be held. But there will be a weekly Sunday afternoon Bible School, followed by a great Mass Meeting and Sunday night service. The hundreds of Oklahoma City citizens who are sponsoring the program really want to make a constructive contribution to the moral, spiritual and intellectual life of the community.

The spacious building at 6 to 12 West Fifth Street (the building that was erected originally as an amusement center, called, "The Winter Garden," and has been used in recent months as the Chrysler Agency) has been converted into a great Tabernacle. Through a series of obvious providences this ideal site has been made available for the two great opening services tomorrow, 2:30 p. m. and 7:30 p. m. The community will soon come to understand that our only purpose is to render an unselfish Christian and humanitarian service. The radio, printed page and Tabernacle Pulpit will be used in a faithful proclamation of the Gospel of Jesus Christ.

Dr. A. P. Gouthey, a man of high attainments in both the realms of theology and science will begin a six weeks' series of addresses tomorrow. He is the first of a group of nationally known Christian leaders who will speak from the Tabernacle Pulpit. Dr. Gouthey's last meetings in Oklahoma City were held nine years ago, and he frequently addressed audiences numbering as many as 5,000 persons. He is a man of mature thought and great platform ability. An hour spent with him is an hour well invested, both mentally and spiritually. Thousands of friends will welcome him back to Oklahoma City tomorrow. — Do not miss the great opening services tomorrow at 2:30 and 7:30.



THE WEEPING PROPHET

By Oswald J. Smith, Toronto, Canada

Israel has been fast growing worse and worse. The Northern Kingdom has already been carried away into captivity, and the Southern is fast hastening on to destruction. The morality of the people has reached a low ebb. It is now too late to avert disaster. Prophets have prophesied against the downward tendency in vain. The doom of Judah is assured. The service of the temple has become merely a form and is no longer real. The priests themselves are corrupt, their service is unavailing. King Josiah has been doing his utmost to bring about a reformation, but all in vain. Manassah had led the people just about as far away from virtue and from God, as was possible. This had reached a climax. Josiah with all his good intentions has no power to save the nation from destruction. But God has a plan. He is going to raise up a prophet who shall plead His cause, and warn the people. That prophet is Jeremiah. Long before he saw the light of day God's plan was perfect (Jer. 1:5). It is too late now to save the nation, but not too late to warn her and let her realize that she has left Jehovah, her God, and has deeply sinned.

Jeremiah, "The Weeping Prophet," is born, and when still a very young man in the thirteenth year of Josiah the King, God calls him to his prophetic work. He comes from a priestly family, of the village of Anathoth, near Jerusalem. The prophet endeavors to excuse himself, to decline the commission pleading that he is but a child. But God insists that he follow the plan already laid out for his life. His word of encouragement is, "Be not afraid because of them for I am with thee to deliver thee, saith Jehovah." His mission is a difficult and discouraging one. "I have this day set thee over the nations and over the kingdoms to pluck up and to break down and to destroy and to overthrow, to build and to plant." The major portion of his work is that of plucking up and overthrowing. The building and the planting part does not have a very large place.

Jeremiah has been called "The Weeping Prophet" not because of any weakness or lack of strength, for on the contrary, he saw a man of great power and strong character, but rather because of the nature of his mission, which was one of sorrow, and also because of the results of that mission to himself. Few prophets have suffered to the terrible extent of Jeremiah's suffering. His mission held no joy, his messages were filled with sorrow. His whole life was dominated by a melancholy spirit. He was of a very emotional type. His heart was in his work. He suffered along with the people whose wicked practices he denounced. He felt something of the great love of the Infinite God over His rebellious children. Thus he is a type of the "Man of Sorrows," who a few centuries later, passed through much the same experience. He was of a very sensitive type naturally, and keenly felt all the indignities, the ridicule and scorn heaped upon him. For forty long years he went up and down the streets of Jerusalem, preaching against the sins of the nation. His friends were few, he trusted no one. Though in the very midst of his own people, he lived a lonely, solitary life. The very loneliness of the man is expressed in his own words when he cries, "Oh that I had in the wilderness a lodging place of wayfaring men" (Jer. 9:1-2). He was never married, for God had commanded

him not to take a wife. "Thou shalt not take unto thee a wife." Thus, having no companion to whom he might carry his burdens and sorrows, his disappointments and trials, he was compelled to take them all to God. And so Jehovah became his all and in all. One time in his ministry, Pas-hur the priest, hearing him preaching and proclaiming the judgements of God in the temple, had him arrested and brutally treated. He was placed in the stocks and commanded not to preach again. For a while Jeremiah remained silent, then, unable to contain himself any longer, he once more proclaimed the judgments of God. His own words picture to us his feelings most vividly. "And have I said I will not make mention of Him nor speak any more in His name. Then there is in my heart as it were, a burning fire shut up in my bones and I am weary with forbearing and I cannot contain myself" (Jer. 20:9, R. V.). Later on Jehoia-kim the reigning king of Judah upon receiving the written prophecy of Jeremiah, from Barnah, took out his knife, cut the scroll into pieces, threw it into the fire, and allowed it to be burned. Rulers and people,

priests and prophets, conspired to put him to death, yet in Chapter 26, verse 13, he cries, "Now therefore, amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you." And so his love never failed, however brutally he might be treated. At one time in his life, he was placed in a deep, foul dungeon filled with mire and filth. This happened in Zedekiah's reign. Here he remained for 37 days, with no water to drink and no food to eat. Then, when almost too exhausted to help himself, rags were tied together and let down within his reach. These he placed under his armpits, and was drawn to the surface. In fact, so great was his suffering, that he cursed the day in which he was born (Jer. 20:14-17).

He prophesied in a time of great political crisis in the world's history. Assyria had been overthrown and conquered by Babylon. Egypt, under Necho, was disputing the right of the world empire. Nebuchadnezzar, the reigning king of Babylon, had established a world empire, and was bringing all nations into subjection to his power. Seventy years later Babylon herself, the mistress of the world, was to be overthrown, and another empire established. Year after year, the prophet faithfully proclaimed his prophetic utterances. At last, in the year 597 B. C., Nebuchadnezzar came and carried captive the princess of Judah to Babylon. The people still rebelled and conspired against the reign of the Babylonian Empire. In the year 586 B. C., Nebuchadnezzar made another excursion into the

(Turn to page 14.)

Radio Preacher

It is said that Rev. Clinton H. Churchill, founder and pastor of the Churchill Gospel Tabernacle, Buffalo, is speaking to the largest audiences of any living preacher. His cheery voice may be heard any Sunday night from ten until eleven o'clock (central standard time) over the Columbia Chain. An average of thirty stations a week broadcast his sermons in a network that extends across the continent. His weekly audience numbers into the millions. Every message is evangelistic, inspiring and true to the Faith. No doubt **Defender** Readers in every part of America have caught the radio contagion of hearing Mr. Churchill.



Clinton H. Churchill

Changing a Cannibal Community to a Christian

By Rev. W. F. Roadhouse,
Secretary of the Heart of Africa Mission

A generation ago, at a given place, stood the tropical forest, glorious in all its primeval beauty and grandeur. Great giant trees of the jungle; lesser growths in abundance; and then intertwined and inter-tangled the creepers of the brush, until it made a mass so intermeshed that none could force his way through save by way of laborious cutting and hacking at a rate that makes slow progress.

But one day the chief comes, ordering his black men to clear the forest. He wants a new village. They leave only the great oil palms stand, and a few other giants growing 200 feet up towards heaven. A central place is emptied thus of vegetation, and around this he orders his men to build his little houses. They are usually about 10 by 12 feet, have no chimneys, no windows, and only insecure, light bamboo door that any leopard could easily crash by throwing his body against it. There are no cup boards, nor shelves, nor tables—probably only a bamboo chair and a bare bed or two of the same. Apart from mere shelter, they are utterly minus any of our "comforts."

So they begin their life in a Central African pagan village headed by the usual type of chief. One day as they palaver (endless talk), the drum sounds out the call to go on a hunt. With spears and poisoned arrows they sally forth, and at the end of a day or two, the forest rings with the shouts of the hunters as they bring in their game. This means gorging with animal food, and the consequent gastronomical disturbances—never related, in their thinking, of course, to the preceding debauch! Another day the drum sounds, and they go out to battle against other tribesmen; victims are brought in; and that night a great revolting, cannibalistic feast is celebrated. O how they glory in such!

But now the lazy blacks start—the drum is sounding out a story it never told before. It is this amazing news—there are men coming along the path that have different dress; theirs covers the body! And they have no spears, only odd, tubular sort of weapons! And most astonishing of all is—that they have white faces and hands! In less time than one can tell it, everyone is on the alert. Every man grabs his weapons of war; the children go into pre-arranged hiding (for attacks might come at any time); and with shaking and trembling these unprecedented visitors are met by a few of the bravest warriors of the tribe. There are but two of them, apparently quite unafraid, and they start to palaver with signs, telling them they want to trade with the natives. They bring out highly colored beads, their cheap, starched calico, and so forth. For these they want ivory and rubber. For some days the bartering goes on. At last the chief gets impatient; he has seen enough of their prying ways and their lust; and orders them to go. Upon this word, to the blacks dumbfounding a white man—he wasn't "white", was he—gets out his peculiar weapon. This was all strange to them, and after an awful explosion that made the natives frantic, their chief lies weltering in his death blood. Shame on this kind of white man!

They leave. And only a few moons later along come two other men with white countenances. Somehow these are different. They open boxes, and bring out dawa (medicines). They are kind and gentle in their contacts. They help and heal their

sick. They do not roughly demand things but offer to pay in other kind for what is needed. They say—we are going to stay here! They begin to get the meaning of native words; they want to learn their tongue. And to the delight of the humble natives, these strangers soon begin to speak intelligently. They teach the native, telling them of Mungu (God). How He is different from what they thought Him—He is a God of love, tenderness, desiring to save them, not just to wreak judgment upon them. These people did not worship Anyone, though they had a name for God! and so the new regime began. In quite a few cases chiefs themselves began to follow the New Way. And the tribe becomes Christian rather than pagan, though like in these home-lands no community becomes absolutely on the Lord's side, and even to-day while on the one hand there is the most inspiring Christian song, one ever and again hears the pounding of the heathen drums and the revelry of the awful orgies of heathenism (just as in America the dance-hall and the church are near neighbours).

All the foregoing is just what took place at Ibambi, the present headquarters of the Heart of Africa Mission in the actual center of the dark continent. How mightily God has wrought over the intervening years since Mr. C. T. Studd went into the Ituri forest region nine years ago. Surely the old Message of the Cross still works—Hallelujah!

The reader ought to hear 2,000 blacks sing in Central Africa—there have been, in that very region described, 4,000 natives in attendance at a Conference less than eight years after the first missionaries went in. Some walked eighty miles and back, 100 of them. It is common for a hitherto "impossible" Congo woman to walk now six, eight, or even twelve miles to a weekly Bible class (as we don't in America). We have revival conditions these days; attendance at a station's Sunday services going up from two scores to as high as 800 persons. They are going out two-by-two into surrounding villages voluntarily, not by command or direction, but by the spontaneous impulse of the new life. The old sluggishness is displaced by a new passion—the Christ-passion of love for the souls of their fellow natives. Even pygmies are finding Christ; I have the photo of a native pygmy chief; he is an out-and-out follower of Him Who died for even the Mygo (pygmy) tribe. Bless God, He can save earth's utmost lost ones wherever they are!

The last we heard of Mr. Studd was that he had left for Misa's district. Misa is a mighty paramount chief—he has 300 wives! Here a work has sprung up in the last year that is a deep joy. An entirely new station has been built out of the wilderness. And now for the opening of the new church building dear old Bwana (Mr. Studd), despite his almost dying condition, determined to go—to preach to Misa. The writer has felt he might never get back; but no one can just measure this old warrior's staying qualities (better, God's daily infused strength into Mr. Studd's poor old weakened, physical frame). He lives on. Let others go home for rest; he toils on, and without a complaint, literally so. "Invalided home" is for him, personally, an alien phrase. And God Almighty keeps him going. He would never make a "professor of Missions" in the homeland. Faults, like

other humans, he has had—but where is his like in a life-long sacrificial ministry? "As thy days so shall thy strength be," is surely true of him, according to God's promise.

The writer of this will be glad to go anywhere for telling this story so far as God enables him. Just now we are planning to visit various States. Our gifted deputization Secretary is here with us. She has spoken all over the British Isles; been in the heart of Africa; toured Australia and New Zealand; and is now speaking in Canada while the writer goes to the United States for some weeks. Either she or the writer will be glad to tell what God has done for us. No appeal for money is ever made in any address or privately. It is a Faith Mission, interdenominational and international.

187 Keele Street, Toronto 9, Canada.



Rev. L. H. Lehman

Rev. L. H. Lehman, a pioneer in interdenominational evangelism, founder and pastor of the great Franklin Gospel Tabernacle of Franklin, Pennsylvania, will have charge of the devotional services of the Sixth Annual Kansas Convention of The Defenders at Pratt, Kansas, this year. The date of the Convention is November 30th to December 7th. The meetings will be held in the city auditorium, seating two thousand. The speakers will be Gerald B. Winrod, A. P. Gouthey, Geo. D. Blomgren, "Fred" Seibert and Mr. Lehman. Let Kansas Defenders make plans to attend this, the greatest of all Kansas Conventions.

"The Supreme Need of the Church"

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THE EVOLUTION OF PLANTS

By Dudley Joseph Whitney, Exeter, Calif.

Most of the war about evolution has been waged on the subject of the vertebrates in general, and man in particular. Little has been said about the alleged evolution of plants. One very good reason for this is that evolution would be helplessly discredited if much of an examination was made of plant history in this connection. It is wiser for the evolutionists to try to talk evolution where they can have some appearance of right than when appearances are all against them.

Still, that subject can hardly be ignored. The magazine, *EVOLUTION*, which is devoted to the propaganda of the philosophy of evolution has in a recent issue, the leading article entitled, "Are there 'Missing Links' in Plants?" The author asserts that there are none to fret about, but he seems, like a good many of the writers for that paper, to be only an amateur in science, as he makes blunders that no real scientist would make. The subject is such an attractive one that it merits a good deal more discussion than will be given here.

As to this author's knowledge of the subject, the errors he makes are so glaring that there needs be no doubt about his lack of real acquaintance with his subject. For instance, he states that "In the Proterozoic deposits from which no sure signs of animal life have yet come, have been found fossil bacteria and Blue-green Algae. . . ." Now as a matter of fact every real paleontologist knows that, granting Evolution and the theory of geologic ages (which I do not, though I am discussing the matter as if they existed) animal life must have been present in highly organized form in Pre-Cambrian time. Reasons for this need not be itemized. For instance, trilobites lived during the Cambrian period and they had good eyes then. What? Did they spring suddenly into being without Evolution? Or were they descended from ancestors that lived during Proterozoic time? The answer is so plain that the assertion that no sure signs of animal life have yet come from Proterozoic deposits is silly. This indicates, not only the ignorance of the author on this subject, but the ignorance of the editors of *EVOLUTION*, who are trying to convince the non-scientific public that evolution is a fact.

Now, as a matter of detail, animal life in Proterozoic time is not only indicated in several ways, but it is known definitely. "Curiously, the one sort of animal really known below the Paleozoic is a crustacean that is about as highly evolved as our modern lobster." (E. T. Brewster, in "This Puzzling Planet," Page 294.) Therefore when the publishers of *EVOLUTION* permit the statement to be made in a leading article that no sure signs of animal life have yet come from Proterozoic deposits, they show how little readers can depend upon evolutionists as to matters of fact. We need not point out other errors. One like that is enough.

Here is one very significant fact which ought to show the foolishness of this theory of evolutionary geology. "Plants, as well as animals, lived only in the water during the earliest stages of their racial development. While many biologists would certainly deny this assertion it is at least somewhat true for, excepting certain bacteria and possibly some other organisms hardly more complex in organism, the early plants and animals according to geological theories, were water plants and water animals.

Then the author goes on to say that the step from water to land among plants was probably taken early in the Devonian period.

This means that although the waters may have teemed with life (worms, shellfish, seaweed, and that sort of thing) previous to that time there was nothing but bare rock and rock powder, or volcanic dust, upon the land: no grasses, of course, for they were very late in appearing, no ferns, not even a particle of moss. Then, early in the Devonian period, "The Liverworts, the most simply constructed of all mosses, were the first plants to develop sufficient protection against surface evaporation to solve the problem of existing on land. They lacked true roots, or stems, their bodies consisting of flat, membranous masses that formed an overlapping, carpet-like mat covering exposed areas."

Please note the significance of this. The earth supposedly was millions upon millions of years old. For millions of years the waters had teemed with life, all of the great orders of animals having reached a high stage of development, except only the vertebrates, and yet supposedly the land surfaces were as bare of plant life as a rock in the Sahara desert. Well, perhaps so, but such a thing at least looks funny.

But here is the situation: Long before these early Devonian liverworts were able to live on the land there were highly organized land animals. What under the sun did they eat? Rock, volcanic ashes, or seaweed washed up by the waves? The latter would seem to be the only food for them. Such foolish animals they must have been to have left the rich waters for the sterile, lifeless land! How, or why, would evolution cause them to make the change?

There are, for example, fossils of winged insects in pre-Devonian deposits, when supposedly there was no land vegetation whatever. It stands to reason that an insect with wings is a land animal for a good part of its life at least, even if it spends its larval condition under the water. Granting that evolution could make a water living worm develop wings and fly around in the air as an insect, why should evolution make it do so when there was no food outside of the water for it to live upon (except perhaps seaweed washed up by the waves)? The answer, of course, is that evolution would not do such a foolish, impossible thing, and could not do so if it would. The only possible conclusion left is that there was lots of land vegetation at the time that the deposits containing insects fossils were made; that there was lots of land vegetation when the Devonian deposits were made, and that in plain, open fact, this whole scheme of geologic ages is a gigantic hoax. Speaking ethically it is bad business to lie to another man, or to the public; speaking practically it is egregious folly for a man to lie to himself. The geologists in accepting this theory of geologic ages may be excused for misinforming the public about earth history, because they evidently believe what they tell the public, but if the geologic ages never occurred (and this thing about plant evolution is one big indication that it did not) they are certainly foolish to try to fool themselves.

If we should get down to business on how insects evolved for land existence when there was no food for them on land we could certainly have the evolutionists busier than a pup chasing his tail, but just at present we are discussing plant evolution.

The author asserts that there are no missing links in plant evolution to worry about. He would have for one thing the angiosperms (plants like oaks and violets) evolving from the gymnosperms (pines, etc.) No gap between pines and violets!

No links between them that are missing! Oo-oo-oo-ooo! That's evolution for you! They talk about finding missing links between men and monkeys but (save for the fact that I am a member of the genus homo) I would say that the gap between pines and violets was immeasurably greater than that between men and monkeys. Why, these evolutionists are all the time talking about how close men are to monkeys, or at least to the apes, but no botanist would say that violets were very closely related to pines! It might be worth while to say here that the violet and the oak are (in theory, or in systematic botany) far, far more closely related than oaks and pines, but they are far enough apart even at that.

A fact of very far reaching importance in that these angiosperms appear suddenly in geologic history, in the lower Cretaceous deposits, very widely distributed and without any indications of descent from lower groups of plants. The plants might as well have dropped down from the sky, or the seeds at least, from which they grew, as far as the fossil indications of descent are concerned and that fact can be verified in any good text book on geology. In fact it is admitted in this article itself.

Links are not only missing between gymnosperms and angiosperms, but between other great branches of the vegetable kingdom. It is, for example a far cry between ferns and pine trees. Virtually the only link the evolutionists can offer to fill the gap are the so-called seed ferns, but there is no use discussing those things, nor the gaps between mosses and ferns and all the rest of it.

These evolutionists will have highly organized land animals living when there was no land vegetation for them to eat. They will turn gymnosperms into violets and oaks and all sorts of things like that. Then they will say that there are no material gaps in the family tree of plants. Words fail me. I had better quit!

"Rescue The Perishing"

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Wichita, Kansas

THE WEeping PROPHEt

(Continued from page 11.)

country, and this time, utterly destroyed the entire city and carried practically all the inhabitants away. Thus the captivity which was to last for about 70 years, commenced. Jeremiah was taken a short distance with the other captives, but when it was found that he had spoken in favor of subjection to Babylon, he was given his choice either to go or to remain with the few who had been left behind. He chose to remain.

Everything went nicely for a while under the government of Gedaliah, whom Nebuchadnezzar had set up. But Gedaliah was murdered, the act being prompted by the King of Ammon. A number of the Jews then fled to Egypt for security taking Jeremiah along with them, though in direct opposition to his wishes for he warned them not to go. They founded a colony in Egypt where Jeremiah still continued to prophesy, until, according to tradition, he was stoned to death by his own people.

In closing this brief sketch of the prophet's life, let us note a few outstanding characteristics about his ministry. We have already said that it was dominated with a spirit of sadness, that its tone was melancholy, (Jer. 7:20). He shows God's relation to his sinning people under the symbol of the marriage relationship. The tender ties which bind husband to wife are the same, only on an infinitely higher plane, as those which bind Jehovah to Israel (Jer. 3:1-14). Though this message is mostly one of judgment, yet there is still here and there a message of love and forgiveness (Jer. 13:13-22, 8:22, 29:13, 31:3). Then too, we have a glad note of hope for the future. For 70 years Israel is to remain in exile, then a great restoration is promised. This restoration has two fulfillments, one from the Babylonian exile, and the other from the scattering of the Jews among the nations of the world, after they have rejected Jesus Christ. It is of this exile of more than 1900 years leading up to the reign of Jesus Christ and the subjection of the entire world to Him, that the prophet speaks, (Jer. 31:43, 23:5-6). And lastly, the prophet himself is one of the greatest types of Christ in the entire Scriptures. The "Man of Sorrows, acquainted with grief," is portrayed by Jeremiah, "The Weeping Prophet."

Values Defender

This is an age of facts. Men engaged in business enterprises know full well that theories will not do nor go very far. Christianity presents an irreputable mass of facts and evidences. We often meet folks who are ignorant of these facts and evidences. It is for such people that the monthly visits of The Defender are made available. We must read reliable and trustworthy magazines and publications, thus fortifying ourselves in God's word against the insidiousness of Modernism and Evolution. The Defender is one of the outstanding magazines of the present times.

—Rev. B. F. Campbell,
Allentown, Pennsylvania.

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And when I look upon God's great creation,
A world full of sin and dissipation,
Lord, let it stir me to depths of love,
Then must I weep, "Like Jesus."

My heart is pierced because of a word,
As quickly spoken as the flight of a bird;
Lord, help me then my tongue to bridle,
And just forgive, "Like Jesus."

When a cross so heavy upon me is laid,
I know on Calvary, that was all paid;
Lord, help me to bear it to the top of the hill,
And lay it down, "Like Jesus."

When the cup of sorrow is set before me,
I think of Him in dark Gethsemane;
Lord, give me courage to drink the cup,
And breathe a prayer, "Like Jesus."

Having done all as Jesus would do,
I know there's a mansion awaiting me too;
Lord Jesus, come quickly, I'm longing to go,
To live in Heaven, "Like Jesus."

—By Mrs. Eldora E. Taylor.

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When Did the God of Evolution Go to Sleep?

By J. Kidder, Northfield, Minnesota

"And it came to pass at noon that Elijah mocked them and said: Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awakened." I Kings 18:27.

"In 1855 America was recognized as the most law-abiding nation in the world. The American Bar Association recently declared that America is the most criminal nation on the globe," — thus a religious magazine writes. Seventy-five years from best to worst! Seventy-five years of the down grade! Can any evolutionist, or any scientist, scholar, or historian prove that this has not been a period of down grade? No down grade in all of the history of humanity has been more rapid, and disastrous than this for the last twenty-five years.

Will some evolutionist rise and explain why the down grade of humanity becomes more rapid and criminal, more heartless and more vile in at least the same proportion as the devotees of evolution become more numerous? It is a certainty, undeniably in face of the facts, that there never were more criminals and also more evolutionists in the United States than during this last quarter century according to undeniable testimony. If the Siamese twins were related, I think this pair of twins must also be related.

Will any evolutionist explain how this down grade, or any of the multitude of down grade revolutions of humanity can be reconciled with the evolution hypothesis?

I would suggest this as the nearest possible reconciliation; that the god of evolution thought in 1855 that America was good enough, and that he would therefore take a rest, go to sleep, or go on vacation, and has not yet returned to his work. But if this sleep, or vacation should last another 75 years how many people would be left fit to be out of jail, or fit to be out of an insane asylum, for it has been estimated that by 1940 there will be one million insane people in the United States.

Jewish Persecution

After four weeks spent in Soviet Russia investigating conditions of Jews under the Bolshevik Government, Rabbi Simon Glazer, President of the Central Consul of Rabbis of New York has returned from Western Europe. He finds that "slowly but surely the life is being snuffed out of more than 3,000,000 Russian Jews by the iron rule and diabolical ingenuity of Bolshevism."

PRAYER FOR THE HOLY SPIRIT

Almighty God, the inspirer of prophets and apostles and of every true and good thought and feeling in all men, we would join the Christian church throughout the world in thanking thee for the gifts of thy Spirit, by which thou hast enabled some in all ages to be the teachers and leaders of the brethren; and we pray thee so to pour out the same Spirit on us that we may know and understand the deep things of God, and that love and goodness and all the fruits of righteousness may abound in our lives to thy praise and glory! Amen.

—John Hunter.

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THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By John Edwards

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. I can tell you of men and women who live better because of the opportunity this man gives them to add to their incomes. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.



tells you the few things you need to do in simple, plain language. All you need to do is say you are willing to give it a trial. I'll be surprised if you don't make \$25 to \$35 a week for a few hours of your time either in the daytime or evenings. If you want to, you can stay on with him permanently either spare time or full time. Your earnings will be in proportion to the time you can devote. I know of other people who make anywhere from \$40 to \$100 in a week.

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The Coming World Church Union

By Rev. A. Sims, Toronto, Canada

World Church Union

A great movement is setting in which has for its object a combination of religious bodies. Church Union is in the air. No human power can stem the tide, for according to the unerring word of prophecy such a condition of things must and will prevail in the last days. In Canada, the United States, India and Great Britain this movement is making rapid progress. If this were a project of the Holy Spirit to promote Christian Unity it would be a great and glorious blessing. But when we see that the Modernists—the promoters of “another gospel” and a “new Christianity”—the most insistent for union, we may well hold back and inquire if the movement is a cunning device of satan, or whether it comes from God.

World Church Union, which is being so widely advocated by outstanding religious leaders, is not a movement fostered by the spirit of God, but thoroughly Satanic in its origin, and is that condition which is set forth in figure in Revelation 17: the harlot sitting upon the scarlet colored beast. The harlot represents the future ecclesiastical system “sitting upon,” or dominating the civil power of Rome, represented by the beast. Coming events cast their shadows. The present denominational machinery is but a shadow of the coming World-church machine.

Under the striking figure of an abandoned woman this remarkable chapter, Revelation 17 gives a graphic description of the colossal world church which is coming, and which is portrayed as utterly abominable and corrupt.

Since the Church of the Antichrist is to be universal, the call for religious union is full of tremendous significance. All these wide-sweeping forces are headed towards World Church Union, and are surely and swiftly preparing the way for Antichrist.

Overwhelming evidence shows that we are rapidly heading up for the consummation of this overmastering, gigantic federation—a federation which will surely mean horrible persecution and martyrdom for all who in that day refuse to bow the knee to Baal.

Commenting on the purposed union between the Presbyterians and the Methodists in the United States, H. N. Bunce, Ph. D., in the Christian Fundamentals Magazine, of Los Angeles, says: “The plea of the unionists is so fraught with seeming concern for the betterment of the human race; so solicitous for the cause of Christ, that many are swayed into the ranks. All opposition is at once referred to as retarding the advancement of the kingdom.”

To say the least, such an expression is unscriptural. Almost any careful, intelligent student of the Bible knows that the kingdom is not to be advanced, but to be set up. Compare Daniel 2:44. And when it is set up the world will be at its high mark in opposition to be the God of heaven.

Federation, both ecclesiastical and civil, will be demolished by the Stone cut out of the mountain without hands. Compare Daniel 2:45.

There will be a group, however, that cannot be scared, cornered, caught or crushed. People who believe the Bible to be the inspired, inerrant Word of God, the only infallible rule of faith, and practice, will not be included, because they will by themselves be excluded.

There are some things that cannot unite. Their natures are absolutely against union. Oil and water have no affinity for each other, therefore affiliation is out of the question. There are some forces that cannot unite. They are characteristically opposed. Light and darkness, good and bad—these are illustrations. There are some persons who can never federate. Christ and Antichrist, Evangelicals and Modernists—these are characteristically and absolutely separate.

One clear indication of the real character of this contemplated union is that Modernists, with their evolutionary theories and their liberalistic tenets are most strongly in favor of it. It has become quite a safe rule that whatever the Evolutionists are for, one can afford to be against. This of course, has special reference to the scriptures.

Union is in the air. Satan is the prince of the power of the air. Compare Ephesians 2:2.

Union will be brought about by compromise.

Compromise means the surrender of convictions.

The surrender of convictions means corruption.

Were Christ and Antichrist to unite, all would be antichristians; were Evangelicals and Modernists to unite, all would be Modernistic; were Light and Darkness to unite, all would be darkness. In compromise, relative to things moral and Christian, the evil dominates the good.

Walter Scott, noted Bible expositor, says: “The fusion of the British churches into one great National Church under the specious plea that it will thereby be great for God, and become, too, the expression of a scriptural unity so greatly desired, is the first step; the second is to unite Christendom, and so heal the breach between the Anglican, Western and Eastern churches. What a project! What a sight! The Primate of England, the Patriarch of Constantinople, and the Pope of Rome sitting in holy conclave over their differences, the Pope of course in the chair! Truly this will be the Devil's counterfeit of God's unity, the one body of Christ! We firmly believe that the 1300 sects of Christendom will yet coalesce with Popery, and form the great whore of Revelation 17. These events and days are not so far distant as many suppose, nor are they wild dreams. (Ponder carefully Revelation 17:18.)”

Mr. G. W. Coleman, at that time president of the Northern Baptist Convention, writes in the Universalist Leader as follows: “My ideal of a church would be so big and broad . . . that no one would think of having more than one such institution to serve any given community. You would find within its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Unitarian, ritualist and evangelist, native and foreign, rich and poor, black, white and yellow, employer and employee, radical and conservative, socialist and capitalist, and every one else who sincerely desires to serve and follow the Lord Jesus Christ according to the light God had given him. . . . I have seen so-called Atheists who would not hurt such a spiritual fellowship in the least.”

The time is rapidly drawing near when this ideal church of Mr. Coleman's will have

become an actual reality. The Bible says it will be.

Over forty years ago C. H. Spurgeon saw what was coming. He then showed the utter impossibility of compromise on the part of the Lord's true followers. He said: “Complicity with error will take from the best of men the power to enter any successful protest against it. Confederacies founded upon the principle that all may enter, whatsoever views they hold, are based upon disloyalty to the truth of God.”

We submit four reasons why every loyal Christian throughout the land should take his stand against this great octopus which is coming:

1. World Church Union caters to the flesh, and meets with the approval of the world.

2. It will result in tyranny and persecution of the worst kind.

Even now in many places those who dare to walk in the old paths, and who will not bow the knee to Baal, are made to feel the iron hand and despotic power of the ecclesiastical systems around them, who would, if they dare, crush out the lowly, humble followers of Jesus, and burn up their plain meeting houses. But what will it be when there shall be a blending of all the apostate sects into one powerful organization? What a time of it the little bands of separated, uncompromising saints will have who refuse to join this great Confederation!

3. It will be at the expense of Faith and Truth.

4. It numbers among its most prominent advocates men who are pronounced Modernists, and who bitterly oppose the Bible doctrine of the Second Coming of Christ.

The Great God Nicotine

And it came to pass that there was a new god in the land, and many people bowed down before him and worshiped him. His cruelty was exceedingly great (although many of his subjects knew it not) for he demanded that much incense be burned at his altar and the lives of men and the weakened and sickly bodies of little children be offered as a sacrifice to him.

He was an exceedingly clever god and practiced in the art of deception. But the incense was strong in the nostrils of his followers and they perceived not what was being wrought. They said: “It is surely fine to follow after this god, for great are our rewards. When troubles and worries are heavy and our strength is spent we have only to burn a bit of incense and straightway he removes our cares. His gift is a solace to the weary; it is as a well of fresh water to the thirsty.”

And the god grew strong and powerful but he was not content. He said: “I shall have many images made and scattered throughout the land. The billboards along the highways shall be covered with tributes to my power. My name shall be blazoned forth in electric lights. The magazines and newspapers of the country shall magnify my name. The voice of the radio shall sing my praises. It is not enough that strong men shall bear my yoke; even the women of the land shall become my subjects and their children shall be under my dominion from the time of their birth.”

And so it came to pass. The strong men grew weak and their days were no longer three-score and ten. The eyes of the women became dull, their skins yellow, and in their youth they were old and their beauty was gone from them.

IS THERE AN END TO CONTROVERSY?

By Rev. E. MacClelland Stuart
Glendale, California

"And in that day ye shall ask me no question"—John 16:23.

Two things could always be expected of Jesus: He wrought a miracle and He became the center of an argument. His disciples adjusted themselves to this situation and on many occasions came to Him with this introduction, "Master, the Pharisees say of thee." Tremendous problems were crystalizing about this Prophet of Nazareth. Tremendous questions were being asked. And the interesting thing to note in this connection is the fact that they were not all questions dealing with the establishment of the kingdom of Christ in a physical sense, but there were questions of deep spiritual and theological significance as well. There was tumult of heart and mind during those latter days of the Lord's ministry that is well attested by two important passages found in the fourteenth chapter known as the literalizing of Thomas and Philip. You will recall these words of Thomas, "Lord, we know not whether thou goest." And Philip added to the confession of misunderstanding when he exclaimed, in the real spirit of sincerity, "Lord, show us the Father." We simply suggest these two verses in passing as indications of profound doubt.

Then cometh the end. Jesus had broken the bread with them for the last time. He had taken the second cup and consecrated it as an everlasting memorial of His two advents. There remained nothing else save the Cross and the Resurrection. As they left John Mark's home that night, these eleven men and Jesus, the moon rested low upon the sleeping city. As their feet touched the banks of the Brook Kidron we can imagine that the Lord looked down in those waters stained red with the flow of blood from the Temple drains. So much of the tragic history of Israel lay mirrored upon the surface of that tiny stream—David's stream. Across the Brook led an upward path towards a Garden where Jesus was wont to go. And the light of the moon that filtered through the flagree of olive leaves that night cast upon the faces of the disciples shadows of deep distress of heart, and revealed the sorrow that possessed their soul. There was so much not understood. There were so many questions unanswered. So many truths had been spoken in parable . . . and the teacher was going to leave them.

It is interesting to pause just here to notice in this chapter, which by the way marks a very unique section in the Gospel of John, that the only really calm person is Jesus. Oh, what peace pervades His very being as He walks along. As He walked He talked. In the seventeenth verse we have an interruption. "Then some of His disciples said among themselves . . ." Who could have been so heartless as to break in upon His last discourse? Well, no matter. Jesus is calm, and as He reaches the Garden He pauses to say this one thing: "In that day ye shall ask me no question." What a climax! I should say that this statement ranks as one of the two most important utterances of our Lord in the flesh. If the comparison be a reverent one, it seems to me that the greatest declaration that fell from His lips is this: "I am the resurrection and the Life," and next to this colossal statement the words of Jesus as recorded here, "In that day ye shall ask me no question."

What is the value of this statement, immediately and potentially? Well, it is to

us what the answer to the last problem will be to the mathematician. Relatively, it is what the discovery of the final and ultimate law of physics will be to the Physicist. It is in the worlds of spiritual things the equivalent of one thing, and that is **finality**. Finality is a word to conjure. Philosophy may make it mean a thousand things in the

realm of the mental. In ethics it is always relative. In science it is not static, but evolutionary moving upward to new heights. In philosophy, itself, it is adjustment of thought to meet each new age. In short, there is nothing that can be termed as final, and this is applicable to the physical world as well. But to the child of God this statement of Christ's can be interpreted to mean but one thing, namely, there comes a day when we have no questions to ask because we are solely and absolutely and completely satisfied with Christ and His explanations.

In spiritual things we need a new enunciation of this doctrine of finality today. There are some interesting passages in the Pauline letters that bear directly and indi-

(Turn to page 18.)



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OBSERVATIONS ON CUBA

By the Son of a Missionary
Hugh W. Pain, Wheaton, Illinois

"Cuba, at last!" These were the words which leaped up in my heart as I rose from the dinner table on the steamship Governor Cobb last summer and saw the hills of Cuba dimly outlined against the horizon. After a little more than eleven years in the United States I was returning to the land of my childhood. Cuba! what a host of memories filled my mind as I watched the coastline grow clearer. The first sign of a habitation was the red tiled roof of a Cuban home of Spanish structure—thick walled with tall windows covered by bars. It was a clear, calm day and soon part of Havana became visible and the harbor pilot met us at the entrance to dock the ship.

Such a long wait till at last I was off the ship and with the home folks again after a separation of two years! The greatest of my surprises was one of the first questions asked of me by Father, "Where is your coat?" It was a warm day, so I had put my heavy coat in the suitcase as soon as I got on the boat. Father seemed quite distressed and explained that even working men were expected to wear coats on the street of Havana—for it was the Capital.

In telling this story later to a young Cuban, a student in a southern university, I received from him a greater mark of surprise. "Oh, no," he said, "It is against the law! You must wear your coat at all times in Havana or you will be arrested." Pride, yes, but worse than that. Like all Latin American countries, the Capital city must be a rare thing of beauty regardless of the nation's condition as a whole. Thus in Havana, there was built last year a beautiful new capital building with a bronzed dome. The park that surrounds the Capitol extending over several blocks rivals many of the beautiful capital grounds in our more prosperous states.

A few blocks from here, however, the people live in squalor and degradation with streets wide enough for one car alone. A few miles back into the country and the Cuban farmer works throughout all the hours of light in the day to eke out a mere existence.

In America we rather idealize the old farmhouse and all the memories that cluster around it. Not so in Cuba. The farmer is in the poorest class of Cubans; his hours of labor are from daylight till dusk. The Cuban farmer walks behind the plow pulled by two slow plodding oxen, in clothes stained red with the rich red soil.

The price of sugar mounted skyward during the World War and sugar mills increased apace. Now the price is little more than cost with a high tariff in this country against it. The almost wholly ignorant farmer still grows cane hoping each year for a return of the enormous profit which once was his. Instead the cane mills work only half time and pay poor prices for the produce. When we consider that this small island, about the size of Ohio, is the world's greatest producer of sugar, we cannot wonder at their poverty when the sugar crop pays so little.

If we could stop with this it would not be so dismal a picture, but the spiritual condition is one of bondage. The people are bound by superstition and fear to the state church, Roman Catholicism. Of course there is no law that compels them, but the church is established and has taken the Bible from the people, taking on itself the authority to

(Turn to page 22.)

IS THERE AN END TO CONTROVERSY? (Continued from page 17.)

rectly upon this subject. For example, Colossians 2:10, "Ye are complete in Him." To the Corinthians he speaks of a perfect and complete knowledge. But we want to know of what this finality consists and I believe that the key to the question will be found in this outline of the sixteenth chapter.

The finality of which Christ speaks is two-fold:

A. Finality of Revelation.

1. Vs. 25—"... but I shall show you plainly the mystery of the Father."

2. Vs. 13—"... He will guide you into all truth."

B. Finality of Experience.

1. It is satisfying. Vs. 14—"He shall glorify me."

2. It is complete. Vs. 23—"Whatsoever ye shall ask, he will give..."

3. It is full of joy. Vs. 24—"... that our joy may be full."

This is the whole problem in the world of religion today. Men will not receive as final, in the realm of revelation and experience, the proffered word of salvation as the Lord Jesus Christ. Man's determination seems to lie along lines that compel him to either add or detract from that which God in Christ has declared perfect. The end is, obviously, destruction. Jesus "is," "was," and forever "will be" the "once for all." The ultimate purpose of the entrance of God in Christ into the life stream of humanity with all its infinite limitations in the realm of the physical, was that He might make some final and determinate revelation of Himself to man that would forever satisfy him and quench forever any comment of His methods or Himself. Has He failed? No, assuredly not, it is man who has failed, and his failure is found in his unwillingness to accept this lasting Word of the Father.

Let us look once more at the text and its necessary consequences. First as a note of finality in the realm of revelation. Verses 25 and 13 answer all questions in this respect. It is not necessary here to enter into any explanation of the theories of anthropomorphism, except to say that there is a longing in the heart of every sentient human being to "see God." From the veiling of His face in the Garden until the present moment men have longed to catch a sight of God "as He is." Remember Moses, the Transfiguration of Christ upon the Mount, the revelation seen of Stephen, of Paul... etc. Passages directly or indirectly bearing upon this important thought could be multiplied without number, but we quote but a single one in passing, John said, "Whom having not seen ye love." The greatness of this passage is always in its inferences. How they had longed to see Him? However, the point we desire to emphasize in the text of the article is that in Christ there is supplied an adequate revelation of the Father that is calculated to satisfy this longing forever. This revelation, in the last place, was calculated to meet the needs of all men in every generation. To know Christ is to know the Father. There is deep truth here, deeper than all the wells of human knowledge. All the mystery of the God-head is compressed into these words. But we must not forget one thing: there is a vast distinction between what one may know and what one may understand. I may know Jesus Christ, whom to know rightly is life eternal, but I need not understand the everlasting love of the Father in His offer of His only son in order to enter into

the family of God by the new birth. I know whom I have believed, is the declaration of Paul. He knew this by experience, but he would not say that he understood all the wonderful providences of God that led him those years. This is truth by faith and let us add, faith does not make truth any less credible. In fact, I wish that it were possible to impress the minds of young students today with this fact that faith always places truth on a more high and reverent plane. In some further article we may take up the matter of revealed truth more fully. However, suffice to say that the correctness of the statement of the text, on the finality of the truth, is attested in the realm of experience by the fact that these words of Jesus satisfy the heart. Or, negatively speaking, have you ever met a person who has found Jesus Christ in all His fullness, who is not satisfied—both with His expression of the Father and the revelation of the truth?

The text on the side of experience is equally interesting, and we can but briefly mention the three passages in the sixteenth chapter that bear upon this field. First, the revelation of Christ is satisfying for "He shall glorify me." The universal and undying desire of man to worship is met here. In Christ, by the Holy Ghost we have a satisfying experience. It is Christ that is revealed in all His glorious personage. His kingly, priestly and moral glory shine like multiple stars in the firmament of experience. In the second place, this revelation of Christ is complete. It dares to say "whatsoever ye ask." Here are limits in the field of experience that can only be measured by the limits that God imposes upon Himself. We might add here our amazement at the paucity of the lives of thousands of Christians who, living amid the potential wealth of such a verse, display nothing but the rags of doctrine. Lastly, it is a joyful experience. I wonder if we understand that one of the three universal desires of man, as expressed in the last verse of the sixteenth Psalm, is joy. "At thy right hand are pleasures for evermore." In Christ there is a completeness of joy that makes the world seem as tinsel.

But we must come to some conclusion in this whole matter and this in spite of the vastness of the subject. I have found through the years that the words of Jesus are simple words, and rarely bear more than a single meaning, and certainly never without the gift of the key that unlocks the treasure, and I am inclined to believe that He meant His disciples to understand Him that day. "In that day ye shall ask me no question." What day? The day that the Holy Ghost should come to live in the life and energize the believer. In that day when all the glorious fullness of the glorious Christ would be laid bare to the child of God. Then would come the time when questions would be out of place, for they would be unnecessary. It might be possible for me to state this truth in a simple manner, though it requires real inspiration, by saying that the Holy Ghost will reveal such a satisfying Christ to the believer that questions will have no place.

Controversy has been the key to Christian progress in every age. Controversy is a healthy thing provided the end in view is healthy. A body of doctrine grows on the bosom of controversy, and argument has fostered the spread of many a great truth. But controversy, as suggested in this text, when it concerns the very person and attributes of the blessed Christ, is not in order to him that knows this Christ. For him there is an end of controversy. "I am satisfied with Jesus." Christ becomes all in all. A look on Jesus and all is settled, and there is something eternally and everlastingly satisfying in a sight of Christ that channels the winds of doubt forever.

A Man of Sorrows—of toll and tears,
An outcast man, and a lonely;
But He looked on me, and through endless years,
Him must I love—Him only.

"AN OPEN LETTER FROM THE 'APES' "

"The International Association of Monkeys and Apes, in session at the Island of Somewhere, issues this statement to all interested parties:

"Whereas, Continued attempts have been made by the human race to prove relationship with us, and

"Whereas, We have given this matter special thought and careful investigation, and

"Whereas, Some of our members have been reading the dailies and have considered the stories of murder and divorce and scandal in general and of the House of David in particular, and are not able to connect these things with any of the traditions of our race, and

"Whereas, Certain of our company have personally visited Hollywood and were present at some of the functions and have witnessed all the movies, and find it out of harmony with all the records of our past, and

"Whereas, We have visited the dance halls and witnessed several of the crowning features, the marathon dances, and are unable to find any parallel with the recorded history of our forefathers,

"Whereas, We have made a survey of the comics and splashes of the Sunday papers and are unable to find anything of that order in our ancient volumes, and

"Whereas, We have visited the battlefields of the great war and have heard the stories of carnage and bloodshed which we are loath to believe, as we have never had anything like it among our tribe or anywhere in the jungle, therefore,

"Be It Resolved, That we disclaim all charges of kinship and consider it an unprovoked insult to our tribe and nation and not warranted by the evidence, and,

"Be It Further Resolved, That we ask Mr. — to represent our folk and to present our case before the American people and demand that if the crude and half-baked race has any sense of justice left, not to connect their race with ours, at least not until the scandals of the human race are diminished.

"Be It Finally Resolved, That until all talk of their either ascending or descending from us shall entirely cease, we do hereby sever all diplomatic relations with the human race.

"Signed for all the Apists,

"B. A. Boon."

—The Evangelical Christian.

SCIENTIST PHOTOGRAPHS PHARAOH'S HEART

In Leeds, England, late in October, an audience was informed that modern science had proved the accuracy of the Bible statement, "And the Lord hardened the heart of Pharaoh." The lecture was delivered by Lord Moynihan, President of the Royal College of Surgeons, who showed photographic slides of the heart of the Egyptian Pharaoh who oppressed the ancient Israelites.

The scientist said that the pictures demonstrated that the monarch had died of athetosis, a disease which makes the heart rigid and elastic. He said that Pharaoh actually died of a hardened heart.

He also said that the heart of the Pharaoh was found so well preserved that it was difficult to distinguish it from that of a recent death victim.

Take time to be holy,
The world rushes on.
Spend much time in secret,
With Jesus alone.

A BLACK EYE

Before Magistrate Sylvester Sabbatino in Brooklyn, N. Y., one day recently stood David Weiss, 17, U. S. Junior Communist Leaguer, charged with soliciting aid for textile strikers.

Declared the judge to the prisoner-at-the-bar: "What you need is for me to have you in a two-by-four room. What I would do to you! I'd blacken your eyes and give you some real American spirit and do for you what your parents should have done. . . . I have six kiddies myself and my oldest girl is ten. She knows who God is and the laws of the country. . . . I am not going to send you to jail. That would make a martyr out of you. Get out of this courtroom. You are not fit to be here."

Questions Answered

In the deepest heart of every normal human being there is a yearning for knowledge concerning life beyond the tomb. The question is: "If a man die shall he live again?" Where? When? Why?

There is only one source of positive, infallible information. The answer is to be found in a careful, systematic study of God's Word.

We have such a study in that remarkable 134 page book, "The Gates of Hades," by Dr. W. E. Clark.

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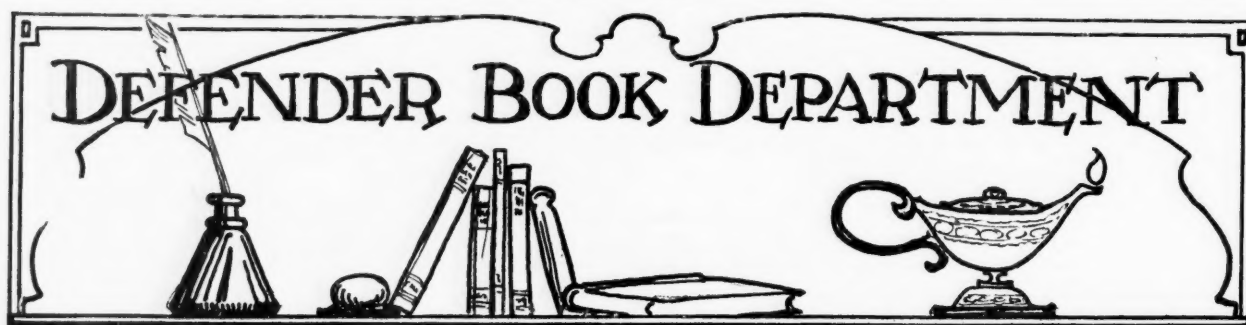
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Books reviewed in this department may be ordered from the Defender Publishers, Wichita, Kansas.

"REMARKS ON GALATIANS CHAPTER I and II," By William R. Newell; Published by Weir Brothers, Chicago, Illinois. 64 pages; price 30c.

We are informed by this nationally known Bible teacher that there are two great revelators in the Bible. Moses in the Old Testament and Paul in the New Testament. Jesus is not included in the unfolders of Bible truth because He is the Person taught about, rather than the Teacher. The Old Testament pointed forward to Christ; the Epistles point back to Him; and the Revelation points toward His second coming.

The ministry and purpose of Paul's writings are placed in contrast with other Bible writers. The writers of the four Gospels testified to Christ's resurrection, but it remained for Paul's peculiar task to state the resurrection as a doctrine. As Moses was the revelator of Israel, so Paul was chosen to be the revelator of the mighty truths connected with our Lord's death, burial, resurrection and ascension. We read, "God forced Paul into Apostleship." Peter learned from Paul. Paul is final authority; he states the standard of Christian doctrine. Mr. Newell says, "You can judge any man's preaching and teaching by this rule—Is he Pauline? Does his doctrine start and finish according to these statements of Christian doctrine uttered by the Apostle Paul. No matter how wonderful a man may seem in his gifts and apparant consecration, if his Gospel is not Pauline it is not the Gospel; and we might as well get our minds settled at once to that."

The Pauline Gospel was a new revelation from God, infallible in its contents and it is not "a development from Judaism."

The writer analyses Paul's distinctive Message and he finds that divine Grace is the hub of all that the Apostle wrote. Here is a choice nugget; "Men conceive that something stands between them and God for them yet to perform or do, before God will have them, or accept them, or forgive them. If you tell a man that God is demanding no good works of him whatsoever, no religion, no religious observances, or church ordinances at all: that God is not asking him to undertake a lot of duties,—or any duties at all; but, on the contrary, that God invites him to believe a glad message that God expects him to believe this good news and be exceedingly happy about it—if you tell an unsaved man such a story as this, he is astonished and overwhelmed—yet this is the Gospel!"

The book of Galatians, particularly Chapters I and II are analysed systematically. Grace is found to be the core of this letter. Paul was calling his Galatian converts back from a false path, that they were beginning to take toward "works". The outline and summary of Galatians on page 14 of this booklet is most helpful.

Like all of Mr. Newell's writings, this treatise is direct, incisive and illuminating.

Of this man, it may be said, there has been given a peculiar illumination of mind that enables him to make the scriptures glow by the teaching method.

"THE PINE RIDGE FEUD," By Harriet Catherine Evans; Published by the Concordia Publishing Company; 142 pages; Price \$1.00.

Here is a Christian novel of high quality. It is a contagious story. Its bewitching pages keep you wondering what is coming next, as they take quick and unexpected turns, that are sure to make the pulse of the sentimental reader beat faster.

The setting is beautiful. The reader is taken first to a pine covered ridge, presumably in the mountains of a southern State. We are introduced to a beautiful Christian girl, a school teacher, whose name is Margaret Burr. She has appeared suddenly in the mountains and her initiation consists of looking into the barrels of two guns, held by mountaineer moonshiners. This Pine Ridge has served as a stage for one of the bloodiest feuds in the history of the State. The feuds started a generation ago when the Higgins and Hamilton boys fell in love with the same girl. On the wedding day a shot rang out and the bridegroom dropped dead. For several years the Higgins and the Hamiltons had been the bitterest of enemies and many lives had been taken as a result.

Now, a young lady fresh from college arrives in the mountains to teach "readin', writin' and 'rithmetic." She was obliged to alternate living a week with each family. While at Hamilton's she said she was going to teach the community law and order. Granny, who leans toward philosophy, is found saying again and again, "Eddication hain't a-goin' ter do hit, eddication hain't a-goin' do hit." Granny proves to be right, though her everlasting cackling about "ed-dication" gets tiresome sometimes. Through the entire book the reader keeps wondering who the mystery "Man of the fogs" can be. He proves to be a real benefactor to Margaret and the letters that she exchanges with him are most interesting. Not until the last chapter is his identity disclosed. Night after night Margaret goes to sleep praying "God, please come back to Pine Ridge."

Margaret was adopted into the home of a theological professor when she was a baby. Through her prayers and by the coming of Professor Burr to Pine Ridge, religious feeling and sentiment begins to develop. The most amazing conversions to the Gospel began to take place, though Granny had philosophied, "This ain't no place fer a parson 'nd his Bible. Feuds 'nd religion don't mix. I uster believe in God, but it seems as how thar ain't none; leastways He hain't never come ter Pine Ridge."

The sweetest, conceivable love theme and romance is woven through these pages.

The creative power of the Gospel stands out boldly in the mind of the reader as he peruses this story.

Here is an ideal gift book to be put in the hands of young people as a Christmas present.

"A CHRISTIAN PEDAGOGY," by Edward W. A. Koehler, Published by the Concordia Publishing Company. 260 pages. Price \$1.75.

When Professor Koehler, who is an instructor in the Concordia Teachers College, River Forest, Illinois, looked for a suitable textbook in Christian Pedagogy, he found only a slim assortment to pick from. The German text of Lindemann's *Schulpraxis*, which was formerly used in Lutheran Normal Schools, was found to be out of print. Professor Koehler was asked to prepare his class room manuscripts for publication. The present volume is the result. Here is a book that should be investigated by all persons who have the responsibility of child instruction upon them.

This piercing analysis gets right down to the root of Christian education. Would that all teachers in denominational schools had the viewpoint and vision of Professor Koehler! He strikes straight at the heart of a great need and reminds us that our present system of education possesses no satisfactory or scientific basis for character building. We fill the students head and invariably forget his heart. We train his mind, but we do not train his conscience, will and emotions. We read, "Nobility of character is the most valuable personal asset that any man can have. It ranks higher than nobility of birth or of station."

Here is Professor Koehler's indictment: "But the lack of interest in Christian training is especially due to the general indifference in matters spiritual. We are living in an age that is decidedly materialistic. Material prosperity is a gift of God, but because of the perverseness of men it is fraught with evil. 'This is a fair land to live in; let us secure of its riches as much as we can and let us enjoy them. Get an education that you may be able to make money; make money that you may enjoy yourself.' This seems to be the modern philosophy of life. Morality and religion are theoretically recommended, but practically ignored whenever they interfere with the pursuit of pleasure, of gain, and of glory."

We learn that the particular task of the religious school is to build character. Religion and character-building are inseparable. Says President Charles W. Eliot of Harvard: "Nobody knows how to teach morality effectually without religion. Exclude religion from education, and you have no foundation upon which to build moral character."

This text book is loyal to every one of the greater doctrines of evangelical Christianity. The importance of instilling noble impulses into the child while young is emphasized and psychological and spiritual methods are presented for accomplishing the same. Solomon is quoted, "Train up a child in the way he is to go; and when he is old he will not depart from it."

GOD REVEALED

(Continued from page 1.)

The destruction of the ancient city, Tyre, was predicted by Ezekiel. We read in the 26th chapter that the "walls" would be destroyed, and; "I will also scrape her as dust from her, and make her like the top of a rock. — — — And they shall lay thy stoves and thy timber and thy dust in the midst of the water."

Nebuchadnezzar destroyed the city. The few inhabitants that remained moved a short distance away and founded a new Tyre on an island. The old Tyre was destroyed and a new Tyre was built. Alexander the Great came later, organized his armies where old Tyre had stood and built a causeway from the mainland through the sea for half a mile. To make this causeway, he had to use all of the timbers, walls and towers of the ruined old city. In getting material together, he did "scrape" the ground, literally, and with the materials, he laid the ruins of old Tyre in "the midst of the water."

Amos 3:7 says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

The spirit of prophecy breathed in the pages of the Bible also takes one into the realm of science. It is true that the Scriptures contain exact statements of scientific discoveries made only in modern times.

Anthropology, the science of man, is indicated in Psalms 8:4, "What is man?"

Geology, the science of the rocks, is indicated in Job 10:8, "Speak to the earth, and it shall teach thee."

Biology, the science of life and its processes, is indicated in Genesis 1:11, "After his kind."

Astronomy, the science of the heavens, is indicated in Psalms 19:1, "The heavens declare the glory of God, and the firmament sheweth His handiwork."

The modern law of heredity was revealed to an ancient scribe when God said that the sins of the parents are visited upon the children until the third and fourth generations, and again in Ezekiel 18:2, "The fathers have eaten sour grapes and the children's teeth are set on edge."

Jacob knew the same law when he cut "rods of green poplar and of hazel and chestnut tree," and made them of different colors and placed them in front of the "watering troughs" when the flocks came to drink, that they should conceive when they came to drink and bring forth cattle of colors that were "ring, straked, speckled and spotted."

David refers to "the moon and stars." Perhaps you would have said, "the sun, moon and stars." You would have been wrong. David was scientifically correct in his language because the sun is a star.

Psalms 89:37 finds David referring to the moon "as a faithful witness in heaven." This statement is more than poetic sentiment. It is a scientific fact that the moon is a "witness." It does not shine by its own light, but rather by reflected light from the sun. The Moon is in the business of witnessing to the existence of the Sun by reflecting the sunbeams to the shadowed side of the earth. By reflecting the beams of the Sun, the Moon witnesses to us that the Sun is still shining though we cannot see it.

Job says that the water is in "thick clouds" above us. Were it not for this water wrapped up in the clouds, the heat of the Sun would be so terrific that life on this planet would be burned into a crisp.

The book of Job is one of the most scientific documents in the English language. Its pages glow with exact statements of recently discovered scientific laws. In Job 38:32, the question is asked, "Canst thou guide Arcturus?" The question implies that Arcturus might need a guide. We know now that Arcturus is the fastest moving of all heavenly bodies, going at the rate of 200 miles per second.

The Bible might also be presented as an organism and by analogy it might be classed in the realm of biology. Its pages actually live and its many parts remind one of nerves, tissues and blood vessels, each part being wholly dependent for existence on every other part. The history contained in its pages is a further argument. The theme of the Book, Jesus Christ, predicted in some 300 portions in the Old Testament alone is an incomparable manifestation of an infinite mind.

Revealed In Jesus Christ

Every rational human being has a heart-cry for God. If God seems to be far away look long and well at Jesus Christ. He meets all demands. He brings God close. His tender heart; His sympathetic soul; His loving interest in crushed, broken, bleeding humanity; His power to heal and forgive; His abiding presence; and His matchless wisdom, combine to tell us what God is like. Like the magnifying glass brings out the hidden beauties of the flower, Jesus Christ brings out the hidden beauties of Deity. He came to reveal God's secrets to the race.

Jesus said, "He that hath seen me hath seen the Father." "I and my Father are one." Had Jesus fulfilled only one Old Testament prophecy in the days of His flesh it would be an argument for His Deity, but He actually fulfilled scores.

Micah, for instance, named the town in which Jesus would be born, and said: "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Isaiah predicted that He would be born of a virgin, and Luke, a physician, tells us that the prophecy came true. Zechariah

announced the sum of money that His betrayer would receive for delivering Christ to His enemies, as thirty pieces of silver, the very amount which was paid Judas. It has been pointed out that David prophesied that the Redeemer would die on a cross, several hundred years before the cross was even introduced as a system for putting people to death. David said that His hands and feet would be pierced, and crucifixion is the only kind of execution that does this. Psalms 69:20 describes the death of Christ in these words, "Reproach hath broken my heart." It is scientifically proved that Christ actually died of a ruptured, — a broken heart. David also predicted that Christ would resurrect from the dead.

The life that the Son of God lived was as miraculous as His Virgin Birth. A theologian can come as near explaining the Virgin Birth of Christ as the sociologist can come to explaining the Virgin Life of Christ. His life was as great a miracle as His birth. He lived on this earth for more than thirty years, and never committed one single sin. This fact alone would be sufficient proof that He is a supernatural revelation of God to our humanity. No man has been so under the microscope of the centuries as Jesus Christ. Had He been guilty of one sin, we would know about it today. There is something about the piercing stare of the eyes of public sentiment that reaches into the soul of a man and pulls out all there is in him. Other great men of history have been looked at and studied by the public eye, and their innermost secret sins have been made an open book for the public gaze. Not so with Jesus Christ. He has been under the microscope of the centuries, and not one flaw or defect has been found in His character. We are forced to say with Pilate: "I find no fault in this man."

A strong argument for the Virgin Birth (Turn to page 22.)



GERALD B. WINROD

GOD REVEALED

(Continued from page 21.)

of Christ is the fact that He communicates a virgin life to regenerate mortals. I know a man who spent thirty-four years in sin. He was a gunman and grew up in the underworld. In a southern state he killed a man by stabbing him to death. Two years ago that man heard the Gospel for the first time in his life, and surrendered to Jesus Christ. An instant transformation took place. From the day he accepted Christ until this hour he has never smoked or tasted liquor. His life was instantly and completely transformed. In my judgment, the Virgin Life that was quickened in the womb of that man's heart at the experience of the new birth is final proof of the Virgin Birth of the Christ Who saved him.

Revealed In Experience

God is also revealed in His supernatural salvation. The purest and highest form of evidence for the existence of God is to experience Deity in consciousness. I am taking into consideration the fact that some Bible teachers will not agree with this statement. Some will say that the supreme evidence of salvation is not experience, but doctrine. If this be true, how could a blind, deaf and dumb man be saved? Such a man could not read the doctrinal statement, nor could he hear Christian doctrine expounded. **Finality** is not something that you read, it is something that you experience. It is not something that you hear, it is something that you **know** to the degree of absolute realization. Every Bible in the world could be destroyed and I would still know that I have contacted God.

Jesus told Peter that he had received a **revelation** in consciousness which "flesh and blood" had not given him. And, said the Christ, "upon this rock I will build my church." People think of buildings, machinery, creeds, dogmas and doctrines when they speak of the church. As a matter of fact you do not need one of these to have a church. Every building could be burned to the ground, every bishop could die, every secretary of every board could go to Africa, every pastor could go into the real estate business, every denominational press could stop, every theological school could be closed up, and nothing would be subtracted from the true church. The idea that human machinery is necessary to the church shows an absence of knowledge as to what the church really is. It is amazing how little the average church member knows about the church.

All you need to have a church is one Christian possessing the **revelation** of God in consciousness. The church is made up of people — twice-born mortals who have experienced God in clean, pure hearts.

The highest achievement known to man is to experience God in consciousness. To be God-conscious is to be desired above everything else in the world. God is revealed in His supernatural salvation.

The story is told of two men in French Indo-China, who, a few years ago, killed one of their fellowmen and as an abnormal expression of their vengeance, they cut the man's liver out, cooked and ate it. They were thrown into prison. This occurred at a time when the Gospel was first being carried to that nation. A missionary was put in the same prison for preaching. Both of these men accepted Christ in prison. The missionary organized one of the first churches that was established in French Indo-China in that very prison-house, and the murderers, transformed by the regenerating power of the Holy Ghost, became soul-winners. That is all that was needed to have a church — a prison, sinners moved upon by the Holy Spirit, and the living Presence of Jesus Christ.

God is **not** discovered. He is revealed in His Creation, His Book, His Son, and His Presence.

RELIGIOUS ROBBERS

(Continued from page 4.)

a moment of silence. The people flushed, and moved restlessly in their cushioned pews.

"Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is helpless without it?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker. "Twenty-five." "One hundred."

And so the subscribing went on, until papers equivalent to six hundred dollars, were lightly piled over the crutch on the table.

"Ah, you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion.

Little Maggie, absorbed in the magnitude of her offering and the love which prompted



Rev. M. A. McCone

it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of Abraham. She understood no better, when a woman's arm drew her into close embrace, and soft lips whispered into her ears:

"Maggie, dear, your crutch has made \$600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her heart; then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.

"WILL A MAN ROB GOD?"

OBSERVATIONS ON CUBA

(Continued from page 18.)

interpret it and to distinguish between right and wrong. Rummaging in a box I found some small tin hands, arms and legs. These, I was told, were bought by devout Catholics when sick. The richer families would buy silver or even gold models of the injured or ailing member of the body, thus securing greater merit and more complete healing. What a striking resemblance to the heathen prayer wheels of China and Tibet!

Bibles given out by missionaries have even been burned by some priests. But the sextons in the churches have been known to save some and sell them back to the people.

Though poverty, superstition and illiteracy blindfold the native of Cuba there is a

yearning for the true Light which we Christians alone can give. Let us remember to pray till the blindfolds are removed and their souls enjoy the glorious freedom of Christ which is our natural heritage in America.

A TESTIMONIAL

Dr. A. Z. Conrad, Pastor of the Park Street Church, Boston, writes as follows, concerning Mr. Winrod's new book, "Science, Christ and the Bible":

"This book reveals the real status of the relationship between science and the Christian religion. It frankly and thoroughly exposes the weakness and absurdity of the objections which are so often made against the Revealed Word of God. It admirably shows up the false assumptions of materialistic philosophy. It is readable and reachable by the average man which is very important in the consideration of these vital questions today."

This book may be ordered from the Fleming H. Revell Publishing Company, 158—5th Avenue, New York City, or from the Defender Publishers, Wichita, Kansas. Price, \$1.25.

THE DESTINIES of ISRAEL AND JUDAH

and the

Restoration of the Two Houses

BY F. HABERMAN

Scripture distinguishes between the House of Israel and the House of Judah, as illustrated in the third chapter of Jeremiah, and the first chapter of Hosea. Nine-tenths of prophecy deals with Israel and about one-tenth with Judah. It is obvious therefore that those two houses cannot be represented by one people—the Jews.

Do you know the difference, Christian friend?

On account of the hostility of the Moslems the Jews are now practically barred from Palestine, because the Zionist Movement has been built without the Lord and has now collapsed. As a matter of fact the Jews have no right to that land except to the extent of Judah's share of it in proportion to the other twelve tribes of Israel, as shown in the forty-eighth chapter of Ezekiel and in Jeremiah 3:14.

A full understanding of the separate destinies of the two houses (Jeremiah 33:24) is necessary for a correct interpretation of prophecy and for a guide through the chaotic days through which we are passing, which are leading to the breakdown of our boasted civilization and the coming of the King.


In these days of dissension among Christianity, and days of watching and waiting on the part of the faithful for the signs of His coming, this pamphlet of twenty-five thousand words will throw a flood of Scriptural light upon many questions that are causing a serious schism today among orthodox believers, as represented by Mr. Philip Mauro on the one side, and the Moody Bible Institute and the Sunday School Times on the other.

Paul says "all Israel shall be saved." But how?

Price twenty-five cents
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